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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LVI.

(*Concluded from page* 229.)

The large and particular explanation which has been given of the spirit and design of the tenth commandment, will prevent the necessity of as much detail as would otherwise have been proper in considering the requirements and prohibitions specified in our catechism —Of the prohibitions, especially, so much has already been said, that we shall not go over them in order, but only add a few farther remarks respecting them, in stating the duties of which the sins forbidden are the violation.

1. The tenth commandment requires "full contentment with our own condition." It was no doubt a high and rare attainment which the apostle Paul had made when he said [Phil. iv. 11,] "I have learned in whatsoever state I am therewith to be content." Yet at this attainment we are constantly to aim, and by the aids of divine grace, in the use of the proper means, we shall make advances toward it; and at length, perhaps, be enabled to adopt the language of the apostle, as descriptive of the *prevalent state or habit of our minds;* which indeed is all that he could have intended by it, for doubtless in this, as in other graces, he would have been ready to say, "not as though I had already attained, either were already perfect."

There are several considerations, which in the various situations or conditions of life in which we may be placed by the providence of God will, if duly attended to, contribute greatly to render us *contented*—that is, willing, and on the whole choosing, to remain in the circumstances in which God has placed us, till he shall please to order or make way for a change. The people of God may sometimes suffer, as their Saviour did, so severely, that their very nature may shudder and revolt; and they may earnestly pray that if it be consistent with the divine will, the cup of anguish or affliction may pass from them; and yet they may and ought to say with their Saviour, "not my will but thine be done."

Prosperity is often, but very erroneously, thought to be most favourable to contentment. The experience of the world in all ages demonstrates, that ambitious and covetous desires generally increase in proportion as they are gratified. In no human bosoms are anxiety and fear, in regard to the keeping of what has been acquired, and an eager grasping after something more, so restless and tormenting, as in those of the wealthy, the pow-

erful, and the celebrated. It is therefore peculiarly incumbent on those who are in what is called a prosperous state, often and most seriously to consider how vain and transitory are all earthly possessions and distinctions. Let them reflect that in the eye of God they are of no account; that in the divine estimation a Lazarus possesses infinitely a better character than the luxurious worldling who fares sumptuously every day. Let them labour therefore to restrain every craving desire; to use the world as not abusing it; to feel the responsibility which they hold to God as his stewards, for the proper use of all they possess. Let them be sensible that he has a right to take it from them, as he has done from many of their fellows, even before their death; and that by death they must be shortly and finally separated from it all: and let them be led by the whole view of their state, to choose God as their soul satisfying portion, saying with the royal Psalmist, "The Lord is the portion of mine inheritance and my cup—Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

It is admitted by all, that to maintain "full contentment" is a difficult duty, in times of severe trial or great affliction. The proper extent and import of the duty at such times, have already been briefly indicated. Let me now lay before you some of the considerations, which are calculated to reconcile an afflicted Christian to his allotment. First of all, let him consider that murmuring and repining, under affliction, is both sinful and unwise—*Sinful*, because it is a rebellion against God, whose chastening hand, be the instrument what it may, is laid upon him—*Unwise*, because the affliction itself is greatly aggravated by all restiveness and impatience under it; while it is half annihilated by humble, quiet, and submissive resignation to the divine will.

Let the suffering saint farther consider, that affliction is so far from being, as he is sometimes tempted to think, an indication of the angry rebuke of his heavenly Father, that it is expressly declared in the oracles of unerring truth, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" so that "if we are without chastisement, whereof all are partakers, then are we bastards and not sons;" nay, that it is by affliction that our heavenly inheritance itself is rendered more rich and valuable—The infallible word declares, "that these light afflictions, which are but for a moment, work out for us *a far more exceeding and eternal weight of glory.*" In view of these precious truths, the people of God have often, not only been contented in affliction, but thankful for it; have not merely forborne to murmur, but have "joyed in tribulation."

Is the believer, then, suffering under bodily afflictions? Let him ever remember, that they are not only consistent with love, but an expression of it; that the rod which chastens him is in a father's hand; that his sufferings are "for his profit, that he may be a partaker of the holiness" of Him who inflicts them; that the period of suffering will soon be over; and that although "no chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness, unto them that are exercised thereby." Is the Christian called to mourn the loss of near and dear relatives or friends? Let him endeavour to turn that current of affection which used to flow out, and perhaps unduly, toward a creature object, on God the Creator, where it can never be either excessive or disappointed. Let him recollect that he has a sympathizing covenant Saviour, who in the days of

his flesh wept at the grave of a friend; a Saviour who sustains to him every dear and amiable relation, and who is "the same yesterday, to-day, and forever." Does the disciple of Christ suffer contumely and reproach? Let him recollect how much of these his Saviour endured for him; and that the apostles departed from the Jewish council, where they had not only been reproached, but beaten, "rejoicing that they were counted worthy to suffer shame for the name" of their Lord. Let him call to mind the host of martyrs, who have gone triumphing, through crowds of scorners and revilers, to the scaffold and the stake. Or are offences laid to his charge of which he knows that he is innocent, and which his very soul abhors? Let him recollect that he has a promise which will certainly be fulfilled—perhaps in this world, and certainly in the judgment of the great day—that God will bring forth his righteousness as the light, and his judgment as the noon day." Is it the lot of the pious, as we know that it often is, to suffer poverty and want? Let them call to mind the words of their Lord—"How hardly shall they that have riches enter into the kingdom of God," and recollect, that their hope of an admission into that kingdom might not have been possessed, if poverty had not been their lot. Let them consider, that though they be poor in this world, yet they may be "rich in faith," as well as "heirs of the kingdom." Is it asked, can a child of God be content, or ought he to be content, under divine desertion, or in the absence of a felt sense of the love of God? Certainly he ought to feel deeply the privation of that which is to him dearer than life itself, and earnestly to pray with the Psalmist—"Cast me not away from thy presence, and take not thy Holy Spirit from me: Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." But in the mean time, he is to be very cautious, not to quarrel with his Maker for withdrawing the light of his countenance; but to remember, and endeavour to obey, the gracious direction left for his support in the very situation in which he now finds himself. "Who is among you that feareth the Lord and obeyeth the voice of his servant; that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God."

2. We are required by this commandment to cultivate "a right and charitable frame of spirit toward our neighbour, and all that is his." The duty here enjoined is the same which our Saviour taught, as comprising the whole of the moral law of God, in relation to our fellow men—"Thou shalt love thy neighbour as thyself." Agreeably to this, is the teaching also of the apostle Paul, [Rom. xiii. 10] "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law:" and in his extended and beautiful description of love, or charity, [1 Cor. xiii. 4—7] he thus dilates on the exercise of this divine principle, as it has our brethren of mankind for its object—"Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." He in whose bosom this holy principle has due influence, will never "envy or grieve at the good of his neighbour," but will carefully resist, and endeavour utterly to extinguish, "all inordinate motions or affections toward any thing that is his." He will cherish such a spirit of Christian benevolence, as will habitually "sway and determine him to rejoice in the welfare of his neighbour, both as to his spiritual and temporal concerns." When

he observes the superior and shining gifts and graces, and large attainments of eminent Christians, he will be humbled under a sense of his own defects and short comings, and rejoice in the honour that is brought to God, by the riches of his grace bestowed on these his honoured servants—rejoice to see what divine power can effect, on creatures naturally and totally depraved—rejoice to see some of his fellow men, by the extraordinary natural endowments bestowed on them by their Creator, and by his grace consecrated to his service, approximating the rank and performing the work of angelick natures. When he observes those whose circumstances or condition in the world appear to be better and more eligible than his own, he will recollect that his lot in life, as well as that of his neighbour, has been assigned by God; that great possessions are not always an indication of the divine favour; "that if we enjoy communion with God, it is infinitely preferable to all outward prosperity without it;" and that it may be, that he has more of this best and highest blessing than he would have had, if the possessions of this world had been more largely bestowed upon him.

In concluding this lecture, let me remark to you, my young friends, that the view I have endeavoured to give you of it, is calculated to direct your attention, in an especial manner, to the origin and fountain of all sin, in the native and deep depravity of the human heart. Unsanctified sinners are often convinced of their guilt, in particular acts of wickedness; and sometimes feel keen remorse of conscience, when such acts have been those of enormous and reproachful transgression. But they scarcely go farther than this. They seem to think that if particular sins could be blotted out, they should have little, or no cause for self condemnation. It is far otherwise with one who has been enlightened, renewed and sanctified, by the Spirit of God. He traces all particular acts of sin to a corrupted nature, and sees in them only so many streams from one and the same deeply polluted fountain. Thus we find that David's awful transgression, in the matter of Uriah, was traced by him to the original corruption of his nature,—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." And his prayer was—"Create in me a clean heart, O God; and renew a right spirit within me." Here is the great distinction between all sanctified, and all unsanctified men. The former know, by much sore experience, the plague-sore of their own hearts; the latter never do—their apprehensions of their inbred corruption are very slight, if they exist at all. I verily believe that the force of this tenth commandment, in its real spirit and intention, is never felt, except by those who are renewed in the temper of their mind. But they clearly perceive its import, and feel its power. They see that it condemns the very workings of that native corruption, that indwelling sin, of which they are most painfully conscious. The transgressions of this commandment give them more uneasiness, and more sore and constant conflicts, than those of all the other precepts of the decalogue put together: or, I should rather say, they see that all transgressions of the other commandments have their root and spring from the motions of those vile affections or desires, which are directly condemned by this precept. Be not content, therefore, with the view of sin, which is confined to individual acts. Look deeper, and see the source of all, in the abominations of your hearts. See that you must be changed there, or be for ever miserable. In a word, learn the necessity of being cleansed in the blood, clothed with the righ-

teousness, and transformed by the spirit of Christ, in order to your being admitted to heaven, or qualified to be happy there.—Amen.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 234.)

How the Christian is governed in his daily Conversation.

I shall speak a few words of the principles by which a believer is governed in his after obedience. On this the reader may observe that a change in his whole character and conduct, immediately and necessarily takes place. The love of God is "shed abroad in his heart by the Holy Ghost," and is the commanding principle of all his future actions. It constantly discovers its influence, except in so far as it is resisted and counteracted by the remaining struggles of that "law in his members, which warreth against the law of God in his mind." By the discovery which he hath obtained of the real nature and infinite amiableness of God, his will is renewed; he approves the things that are excellent, and gets such an impression of the obligation of the law of God, as cannot be afterwards effaced. So long, however, as he continues under a load of unforgiven guilt, and sees every perfection of God armed with terror against himself, there can be little else than slavish fear: but when he hears a gracious promise of pardon; when on examining the evidence, his doubt and uncertainty is removed; when he sees the righteous ground on which this forgiveness is built, he lays hold of it as his own, and is united to God by unfeigned love. This love, though weak in its measure, is, notwithstanding, perfect in its nature, and therefore powerful in its influence; being at once a love of esteem, of gratitude, and of desire.

The love of God is the first precept of the moral law, and the first duty of every intelligent creature; but it is easy to see, that unless our love is fixed upon the true God, it is spurious and unprofitable: and unless the true God is seen in "the face of Jesus Christ," for any sinner to love him is impossible: but through the glorious gospel, the new nature is effectually produced, and cannot be produced in any other way. It is Christ Jesus who reveals to us the true God, the knowledge of whom we had lost. "No man hath seen God at any time; the only begotton Son, which is in the bosom of the Father, he hath declared him."* It is he who makes our peace with God, whom we had offended by our transgressions; for "being justified by faith, we have peace with God through our Lord Jesus Christ."† And it is he who reconcileth our minds to God, by discovering his mercy to us; so that he might well say of himself, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."‡

I might easily show, that the love of God is the source, the sum, and the perfection of holiness. All other duties naturally flow from it; nay, all other duties are nothing else but the necessary expressions of it. But instead of entering into a particular detail, suffer me only to observe these two things; First, that a believer is under the constant influence of gratitude to God; and secondly, That this includes in it, and will certainly produce, the most sincere and fervent love to all his fellow creatures.

1. A believer is under the constant influence of gratitude to God, and that not of a common kind. It is not merely thankfulness to a bountiful and liberal benefactor, for mercies which have not been deserved, but a deep sense of obligation to a Saviour who loved him,

* John i. 18. † Rom. v. 1.
‡ John xiv. 6.

and washed him in his own blood from the guilt he had contracted; who saved him by his own death, from the dreadful penalty which he had incurred. What the influence of this must be, we may gather from the words of the apostle Paul, "For the love of Christ constraineth us, because we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

I cannot immediately drop this subject, but must intreat the reader to observe how deeply a sense of redeeming love will be engraven on the heart of every believer. On how many circumstances will he expatiate, which serve to magnify the grace of God, and point out the force of his own obligations? The infinite greatness and glory of God, independent and all-sufficient, that he should have compassion on the guilty sinner, and say, "Deliver him from going down into the pit; I have found a ransom." O, how piercing those rays of love, which could reach from the Godhead to man! To this he will never fail to add his own unworthiness, his numerous, aggravated, repeated provocations. He never loses sight of those sins which first compelled him to fly for refuge "to the hope set before him." His own interest obliged him to remember them before, as exposing him to condemnation, and he is now willing to confess and record them, as serving to illustrate the divine mercy.

And let us never forget the unspeakable gift of God, "that he spared not his own son, but delivered him up for us all." How shall we sufficiently wonder at the boundless mercy of the Father, and the infinite condescension of the Son, when we reflect upon his incarnation, and on the astonishing end of his appearance in our nature, that he might "bear our sins in his own body on the tree." Did he overcome all his enemies in his last conflict, and "make a show of them openly, triumphing over them in his cross?" And shall he not also, by the same means, reign in his people's hearts, and be the sovereign Lord of all their affections?

To all this, I shall only add that glorious inheritance, which is provided for every "vessel of mercy," after he hath passed his preparatory trials. How well may we join with the apostle Peter in this solemn form of thanksgiving, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."* Now, when all these circumstances are considered by the believer, together with such as may be peculiar to himself and his own past conduct, must he not be ready to cry out, "Lord, what wilt thou have me to do! O that I knew how I might repay some small part of my infinite obligations! O that I knew by what means, or at what expense I might magnify and do thee honour! Write thy laws in my heart, and put them in my inward parts, and enable me in every possible way to show that I love thee, because thou hast first loved me."

2. This plainly includes in it, and will certainly produce the most sincere and fervent love to his fellow creatures. As love to God is the first, so love to man is the second commandment of the moral law. We have our Lord's own authority, for saying it is "like" unto the first; and that love which "worketh no ill to his neighbour," is the "fulfilling of the law." Every one is ready to acknowledge, that love to man is an important branch of practical religion. But many great pleaders for this duty do not sufficiently attend to its in-

* 1 Pet. i. 3, 4.

separable connexion with the love of God, and in particular, with a sense of redeeming love, or the love of God in Christ: Yet is there no such principle of universal love any where else to be found?

In order to take a short view of this, it will be proper to distinguish our brethren of mankind into the two general classes of bad men and good. As to bad men, the same love to God, the same concern for his glory, which fills the Christian with grief and indignation at their most daring offences, inspires the most ardent desire for their recovery and salvation. This is the only love to them, which is either acceptable to God or profitable to themselves. It will show itself in all the offices of kindness and humanity; in instructing them where there is ability, admonishing them where there is opportunity, and in pleading for them at the throne of grace, to which there is always undisturbed access. The believer, knowing the danger of sin, and having a prospect of approaching eternity, is moved with compassion for blind and inconsiderate sinners. Their conduct leads him to reflect upon the depravity of his own nature, and earnestly to pray, that they may be partakers of divine grace.

He that loveth God is under little temptation to hate his brother; or rather, in so far as he loveth God sincerely, he is under none at all. Hatred commonly ariseth from envy and rival pursuits. But a Christian, more than satisfied with his own portion, hath no occasion to envy others, either what they possess or prosecute. In what a contemptible light does he look upon the honours, riches and pleasures, about which there is so violent a struggle among worldly men? It is impossible, therefore, that he should hate those who do not interfere with him, though in many cases he is disposed heartily to pity their folly and delusion.

Nay, the matter does not even rest here, for the Christian is laid under the most express command to "love his" personal "enemies, to bless them that curse him, to pray for them who despitefully use him and persecute him." This is the glory of the gospel, which gives the doctrine of Christ a lustre far superior to the most admired systems of human virtue. And however hard a saying it may appear at first view, yet when we consider the character and hopes of a penitent sinner, and the example of his expiring Saviour, it hath nothing strange or incredible in it at all: that he, who expects, from the free grace of God, pardon for his innumerable and aggravated offences, should be ready to forgive the far slighter trespasses of his brethren against himself. Or rather, that he should take the highest pleasure, and think it is honour to do so, when he remembers his Redeemer's dying words, "Father, forgive them, for they know not what they do."

As to good men, there is no manner of difficulty: they are united together by the tenderest and the strongest ties, and love one another with a pure heart fervently. It was no wonder, that when Christianity was in a persecuted state, the heathens should make the remark, "Behold how these Christians love one another!" They had a common character, a common Saviour, common sufferings, and common hopes. And must it not be the same still? for "all that will live godly in Christ Jesus, must suffer persecution." If they are not persecuted with the swords, they shall be persecuted with the tongues of men. They have the strongest motives to love one another, and nothing to divide them, for there can be no rivalship or jealousy between those who possess or court the "true riches." There is enough in an all-sufficient God to satisfy the desires of all his saints; and they being intimately united to

the one only living and true God, must of consequence be united to one another. This is the tenor of their Saviour's intercessory prayer: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast oved me."*

EXTRACT FROM TAYLOR'S ESSAYS IN RHYME.

The question is not, if our earthly race
Was once enlightened by a flash of grace;
If we sustained a place on Zion's hill,
And called him Lord,—but *if we did his will.*

What if, in strange defiance of that rule,
Made not in Moses', but the gospel school,
Shining as clearly as the light of heaven,
'They who forgive not shall not be forgiven;'
We live in envy, hatred, anger, strife,
Still firmly hoping for eternal life;
And where the streams of Christian love should flow,
The root of bitterness is left to grow;
Resisting evil, indisposed to brook
A word of insult, or a scornful look!
What if the stranger, sick, and captive lie
Naked and hungry, and we pass them by!
Or do but some extorted pittance throw,
To save our credit, not to ease their wo!
Or strangers to the charity whence springs
The liberal heart devising liberal things,
We, cumbered ever with our own pursuits,
To others leave the labour and its fruits;
Pleading excuses for the crumb we save,
For want of faith to cast it on the wave!

Shall we go forth with joy to meet our Lord,
Enter his kingdom, reap the full reward?
—Can such his good, his faithful servants be,
Blest of the Father?—Read his word, and see.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 240.)

Sunday, Sept. 6.—There is to be a grand fête at the Palace and Gardens of St. Cloud to-day. The three first Sabbaths in this month are annually devoted to riot and dissipation in that place. Booths of every description fill the park. The waters of the fountains play, and all kinds of games and exhibitions form a part of the amusements. All Paris, of course, crowd to gaze and partake in the festivity. The scenes which take place when darkness covers the earth, and which are witnessed by that Holy Eye, the glances of which no veil can elude, are not for my pen to describe. I passed the day in my own room, and in the ancient church of the Oratoire, where the Rev. Mr. Wilks performed the ordinary dissenting service, with great talent and fervour.

Monday, Sept. 7.—You will readily suppose that on returning to this great metropolis, we found many new and interesting objects, to engross the little time we yet have left to us on this side of the ocean. Some *sights* we had not seen at all, and others we had examined in such a hurry, that they required further attention. I shall not, however, trouble you or myself with many descriptions, for I am really quite tired of journalizing.

Our first business was to secure a passage in the packet which is to sail from Havre, for New York, on the 15th of this month, that is, early next week. The captain is in town, and we were somewhat

* John xvii. 21, 22, 23.

embarrassed to learn that all the *berths* in the cabin were engaged; but by the kind intercession of our good friends, Messrs. C. and P., we were afterwards accommodated. Our delay turned out to our advantage, for we obtained two of the best state rooms on board of the ship—a part of the ladies' cabin being partitioned off for our use. Mr. B. C., who has been so useful and kind to us, when on our former visit here, is to be one of the passengers, and has obligingly undertaken to make all necessary arrangements for our departure.

I was rejoiced to meet again my young friend, H. R., with whom I parted at Geneva; he accompanied Dr. G. and myself in our rambles this morning. The sight which pleased us most to-day, and the only one I shall notice, was a large and accurate model of the great city of St. Petersburg. I never had any proper idea of the Russian capital before. All the principal buildings are perfectly and elegantly constructed, so as to give a complete miniature of the whole. This pleasing representation of the town, and the fortifications by which it is surrounded, occupies a room, I should say, at least fifty feet square.

Tuesday, Sept. 8.—Before I was quite ready for breakfast this morning, I received an unexpected visit from my friend, Dr. Brown, brother to our worthy minister at this court, and whom I parted from on the quay at Dieppe, on the first day of my arrival in France. It was a matter of no small gratification to learn from him, that he intended returning to America in the same packet with us. He mentioned that Mr. and Mrs. L., of New York, were also to be fellow passengers with us, so that we shall have quite an American party. I am therefore relieved from the horror I felt at the idea of being cooped up, for a month or more, with none but the citizens of this "gay and polite nation." Dr. B. and myself took our *dejunè à la fauchet*, and spent a great part of the morning, together.

This evening there is to be a grand entertainment at the garden of Tivoli, which is the Vauxhall of Paris. I saw a magnificent *programme* of the different spectacles; and as the unrivalled skill of the French in the art of pyrotechny is notorious, we expected to have a fair specimen, at least, of all that could be accomplished in this kind of publick amusement. Having witnessed the exhibitions at Vauxhall, I felt a little desirous of seeing those of Tivoli. The French garden comprises about forty acres of ground, in one of the fauxbourgs of the city. How it appears in the day time, I cannot tell. The walks are said to be bordered with rose bushes, honeysuckles, and orange trees, and discover, as you pass along their windings, an interesting succession of striking objects.

The moment we entered the garden, we all felt disappointed. Instead of being dazzled and delighted with the magnificent effect of innumerable lamps of various colours, arranged in all possible figures, as at Vauxhall; the lights were suspended in clusters on trees, so few and far between, that in many places they only served to make "darkness visible." In one place we saw a crowd collected round a stage, on which some mountebanks were performing; in another, tumblers, rope dancers, and professors of legerdemain, were amusing the spectators with their tricks; on the lawns, numbers were whirled round a ring in cars shaped like swans, or were playing at shuttlecock, and various other games. The amusement called the Mountain was new to me. A carriage, in the form of a ship, is made to descend with great velocity on a rail road, placed on a long and undulating inclined plane,

and is then made to rise, by some mechanism, I suppose, to nearly the place from whence it started. It seems to me an exceedingly easy matter to amuse the French people. The things which I have just hinted at, though witnessed by us with the greatest indifference, were enjoyed by the crowd around with the most rapturous expressions of delight: they all manifested the utmost eagerness of curiosity, and frequently uttered impulsive exclamations of surprise. The general gaiety, thoughtlessness, and eccentricity of this people, in the middle and lower ranks of society, must strike every stranger. Being wofully disappointed at what we had already seen, we had not patience to wait till the termination of the grand exhibition of fire works, announced in the *programme du spectacle:* we took ices, drank lemonade, and sipped orgeat, all to no purpose—we found it impossible to remain in this *delightful retreat* of nature and of art, as they call it, any longer.

Wednesday, Sept. 9.—The business of getting our passports through the police office, occupied a considerable portion of to-day. One of the strongest recollections which an American traveller through Europe will feel on his return home, will be, the character and deportment of police officers, and the incidents connected with his passport. Many delightful impressions and feelings, produced by interesting objects, many amusing occurrences, and many casual intimacies, will all fade away; but the memory of the passport, and its long train of attendant annoyances, "will flourish in immortal youth." I hope one day to show you this *European Souvenir* of mine, embellished with at least twenty engravings, showing the art of *seal* cutting, or die sinking, in various sections of the continent. The numerous specimens of chirography which it contains, are also highly curious and amusing. When framed, I think it will be quite as attractive as any Keepsake or Forget Me Not, on the parlour table.

Thursday, Sept. 10.—My little commercial transactions in this city were settled to-day, and my books, philosophical apparatus, chemical materials, and objects of natural history, were all packed, and ready to be sent off to Havre. I now feel that I have done with Paris, and am as anxious to be on board of ship, and to be rolling on the billows of the ocean, as I have ever been to escape from them.

In passing along the streets I noticed an unusual number of beggars lounging about the door of a chapel, which induced me to enter the building. A larger concourse of people were collected together than I had ever before seen in a Catholic church. They were celebrating mass for the dead. The chapel was hung in black, and the burning candles, silver crucifixes, and other ornaments, produced a fine contrast, and rather a solemn effect. The measured and slow chaunts of the priests had in them neither much music nor devotion, and so indifferent and unconcerned were they at the service, that many of them smiled and nodded to their acquaintances standing near. In all the religious exercises of the Catholic church which I have witnessed in this country, I have never seen any thing like devout behaviour in the officiating individuals; their parts appear to be performed in a mechanical and business-like manner, without a single sentiment of devotion.

Friday, Sept. 11.—To-day was occupied principally in visiting and receiving visits from our friends. Those of French origin gave us but little trouble, one way or the other. This *gay nation* are not troubled on many occasions with much real feeling, and they pro-

nounced our parting *bon voyage*, with as much indifference, as if it had been a *bon jour*.

One of the last sights which Dr. G. and myself visited, was an immense hollow globe, I should think sixty or eighty feet in diameter: all the lakes, mountains, rivers, seas, and islands, of our terraqueous ball, were beautifully and accurately delineated upon it. We ascended by a delicate spiral staircase round the axis of the globe, to a circular gallery near the centre. On the vast concave translucent map which was spread around us, we could distinctly trace the interesting tour which we had performed through England, France, and Switzerland; but, the shoals in the mouth of the Seine, the dangers of the British channel, and the vast reach of the Atlantick ocean, over which we were yet to pass before we could reach our friends, were still more interesting. The city of our birth was marked in large letters, and fancy's eye could plainly distinguish our very homes. While gazing thus in silence on this pictorial representation of our native country, to which we were now about to return, a peculiar thrill was felt in every nerve, and the following lines of Scott trembled on my tongue:

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own—my native land?
Whose heart hath ne'er within him burned,
When home his footsteps he hath turned,
From wandering on a foreign strand?

Saturday, Sept. 12.—Early this morning the Baron Ferussac called upon me, and made a thousand apologies for not being more attentive during my residence in Paris, which I of course regretted, "in due manner and form, as in such case made and provided." We conversed for some time on the natural history of the United States, and I engaged to pass the hour from twelve to one, in looking over his cabinet; which promise I put myself to some inconvenience to perform.

The only interesting object in Paris now left for us, is the Royal Messagerie, from which the diligences emanate to all parts of France, and from which we expect to set out at five o'clock this afternoon. It is the first real French sight in this great capital which astonishes the stranger, and the last which seriously annoys him. The scenes which occur here daily are often exceedingly ludicrous; always amusing to the mere lookers-on, and always vexatious to those who are obliged to form a part of the *dramatis personæ*. Many strangers in Paris frequently pay this place a visit, for the amusement it is almost sure to afford. People from all parts of Europe are usually collected here; each individual being in a great bustle, and uttering his grievances about luggage and friends in his own tongue. There you may see a group of dancing Frenchmen, with their fiddles, and dogs, and parrots; here a sorrowful looking set of Dutch women, surrounded by raggamuffin children; there John Bull blusters and swears prodigiously, in a huge box coat; here vast volumes of smoke issue from the mouth and pipe of the more quiet German; then the porters, lugging up vast loads of queer kinds of baggage to the tops of the diligences; the postillions limping along in their bobtail coats and heavy boots, and the ostlers yelling at their horses, all present a scene which neither the pencil of Hogarth, nor the pen of Crabbe could fairly delineate. With the Messagerie Royale I commenced my picture of this city, and with it I now conclude my sketch.

Havre de Grace, France.

Monday, Sept. 14.—We left Paris on Saturday afternoon at five o'clock, and arrived here late last night, I need scarcely say after a very tedious and fatiguing journey. Our first stage was to Rouen, the capital of Normandy, which place

I have formerly described. Our ride from Rouen was over a country entirely new to us, but though another, it was for the most part still the same. In Normandy we noticed a greater number of farm-houses along the road side than in the north of France, but still the landscape to me was far from being interesting. When the diligence approached the Seine, the views were much more agreeable. On the river we saw a steam-boat passing rapidly down to Havre, which brought Fulton and America fresh into memory.

Havre is not a very ancient town, a circumstance which most travellers will not regret. Its situation at the mouth of the Seine, the safety of its harbour, and its proximity to Rouen and Paris, render it one of the most flourishing and well built places in the kingdom. Napoleon proposed to have constructed here an immense dock or basin, to contain almost a thousand ships of war at one time. The most interesting object to us all, was the American ship in which we were to embark to-morrow, and we paid her a visit this morning at as early an hour as possible. The cabin is both showy and convenient. It is ornamented with about twenty or thirty white marble columns, with as many looking-glasses behind them: these are much admired, but I think they are quite out of place, and therefore in bad taste. Our own situation in the ship we are much pleased with, and every thing seems to indicate, that we shall have as tolerable a voyage as can reasonably be anticipated,—as to pleasure or comfort, I know they are not to be expected.

There are some fine mansions built on a very high hill in the suburbs of Havre, said to be occupied by merchants who have retired from business. We ascended the hill by a circuitous path which leads to the summit, on which they stand, and enjoyed a very beautiful and extensive land and water prospect. The little town of Honfleur is on the opposite side of the bay, and is rendered memorable by one of Irwin's most captivating stories. On our way to the summit of the cliff, we saw a Frenchman lying *dead drunk* in the street—and on our return we found two fighting near the wharf.

The church at Havre is a dirty building, without ornament or attraction of any kind. On passing through it I was followed by a woman with a plate, who begged piteously for some *sous* for the poor. Not far from this place there is a market, for the sale of dogs, cats, parrots, and monkeys. Such a jabbering and noise was kept up by these animals and their keepers, as to be heard at a great distance, and so much alike were many of their tones, that it was difficult to tell whether you heard—monkey, parrot, dog, or Frenchman.

At Sea, Tuesday, Sept. 15, 1828.

At the appointed time our beautiful packet ship was ready to leave the wharf. The confusion, hurry, and noise, which attended our embarkation, may well be conceived, as we had about seventy Swiss emigrants in the steerage, and about twenty-one passengers in the cabin. When the ship had dropped down some distance below the town, we were boarded by a gang of custom-house officers, who brought along with them our passports.—Every one was called upon deck, and each, after a slight scrutiny from one of the whiskered gentry, received his permission to depart, on his name being called. One poor fellow in the steerage who had neglected to furnish himself with one of these important documents, was carried on shore by the officers of the police, and he of course lost his passage in our ship. We soon escaped from the shoals at the mouth of the Seine, and a

favourable wind springing up, in a few hours the light-houses, and white cliffs of Albion, and the Lizard Point and Land's End, on the opposite side of the channel faded away, and the boundless and billowy ocean was spread out before us—

Cœlum undique, undique pontus.

After describing so minutely my voyage from Philadelphia to Liverpool, I shall not occupy much time in detailing the incidents of my second passage across the Atlantick. The usual insupportable tedium, the same long, weary, monotonous days, and the still longer and more troublesome watchful nights, we had again to encounter. Our occupations were also the same. "To count the waves as they idly chafe along the ship's sides, or watch the bubbles as they are thrown aside by the bows, and burst and disappear forever; to mark the heave of the ship as she plunges to meet the shock of the next billow, and the next and the next, until all self consciousness is lost in reverie. To view with deep and absorbing interest a race of porpoises, or watch the light librations of mother Carey's chickens, now hanging suspended for a moment on the top of a wave, and now pursuing their flight after the vessel in endless agitations;" in occupations such as these does the mind take refuge.

Sept. 30.—To day the island of Terceira, one of the Azores, hove in sight, and we amused ourselves with taking sketches of the land, as its various elevations came into view. It was a sorry kind of employment, especially to such a draftsman as myself; but even this incident was eagerly caught at to fill up the vacant moments. Most of the passengers have been seasick; but my friend Dr. G. and myself, have again entirely escaped. I am almost tempted to think that a deliverance from this horrible malady is a misfortune; for the patient, during its paroxysms at least, finds something to do.

Oct. 10.—Head winds have prevailed for many days past, and have driven us very far to the south of our course. The other day we were all effectually roused from our lethargy, by the information that one of the ropes which fastens the rudder to the wheel, was broken. The sea was very high, and the wind blew a gale, but fortunately our sails were not *close hauled*, as they had been for many days past, otherwise we might have received serious injury. A tiller was soon attached to the rudder, and after some time, new ropes were rigged to the wheel. It required five or six men to steer the ship with the tiller, and then it was a dangerous business, from the jerking and tossing of the ship.

The other day we were in rather a critical situation: we encountered a violent wind, blowing directly in an opposite direction to the one which was bearing us along. The instant they met the sails were all dexterously set by order of the captain, in the opposite direction, as the contrary wind was much the most violent. The sky presented a curious aspect at the moment the gales met; the clouds were then heaped upon each other in many fantastic forms, much in a manner resembling the contact of two opposite currents of foam.

We have a very good barometer on board, and I have convinced myself of what I have frequently observed, that the variations in the height of the mercury in this instrument, indicate nothing with certainty as to falling weather. We have had rain when this instrument, for a long time, prognosticated fair weather; and so on the other hand, we had rain when it should have been sunshine. "Fair is foul, and foul is fair." I noticed that the direction and violence of

the wind had a great influence on the altitude of the quicksilver. It is generally believed that a south wind causes it to fall, and a north wind to rise, and my limited observations confirm this result.

The weather has been exceedingly variable; often the atmosphere was filled in certain portions with moisture, while the sun shone brilliantly in others: this has given me an opportunity of seeing a great variety of rainbows, and sections of bows, which I could not account for by any of the principles of optics; sometimes but a single colour could be seen, and in one instance we had segments of an inverted arch. Many of these phenomena were, no doubt, produced by the reflection of the sun from the surface of the sea; but the horrible languor of my mind would not allow me to trace these remarkable and beautiful effects to any philosophical cause. Day after day, and night after night, drag wearily along, and still there is nothing but the light blue concave above, and the dark blue convex below. The equinoctial storms, so much dreaded by landsmen, we have not yet encountered.

Oct. 15.—A violent cold has confined me to my state-room for a day or two past, where I think I get along quite as comfortably as if upon deck. I have read Irving's Columbus *through*, a fact at sea worth recording. I have enjoyed uniform high health ever since I left home up to this time—not a day of sickness has interrupted my pleasures or pursuits—a kind Providence has preserved me from every accident throughout my whole journey. With humble confidence I commit myself to Thee! O, Thou, who makest the clouds thy chariot and the dark waters thy pavilion! Thou wilt still preserve me, and bring me in peace and safety to my friends.

Conclusion.

The slight indisposition which I have mentioned in my diary at sea, was but the commencement of a long and troublesome illness. On the 19th of October we entered the *Narrows* of New York harbour, and so prostrate were my mind and body by disease, that I felt but few emotions of gratitude or of pleasure, at my return to my native land. The idea that some of my friends had sunk into the grave, since my departure, crossed my mind without producing a tumult of sorrow, and the thoughts of meeting the warm embraces and greetings of those who might still survive, occasioned no throbbing expectations of delight.

The two following short papers, from the Christian Observer for Feb. last, will, we think, gratify those who love to investigate the statements of Holy Scripture, with a view to ascertain their genuine import.

ON THE PARABLE OF THE LORD OF THE VINEYARD.

"It has been objected to the Parable of the Lord of the Vineyard, that the conduct of the householder offends against our instinctive sense of justice; that the labourer who worked the whole day might naturally feel discontented that he had only the same reward as the one who worked an hour; and that, though legally speaking, a man has a right to do what he will with his own, yet, morally speaking, he has not; for that an arbitrary distribution of property, a distribution without reference to the respective claims of the parties, is virtual injustice, and would be felt to be so in any actual case which might occur—as, for example, a father capriciously giving all his property to his second or third child, and leaving the rest destitute, their claims being equal.

"To this it is replied, either, first, that the narrative is only parabolick, and that therefore we are not to

press every minute feature; or, secondly, that there might be good reasons for the proceeding—such as the necessity of the labourers last hired, thus resolving the case into charity; or their great diligence and good conduct during the short time they were employed, thus resolving it into a claim of merit;—or, thirdly, that no difficulty really exists, for that the alleged instinctive feeling of injustice is only factitious, and that the employer was no more morally than legally accountable for his conduct.

"To the first of these solutions it is rejoined, that the circumstance alluded to is not a mere casual incident, but the very gist of the narrative; so that its being a parable does not render an explanation of so material a point unnecessary. To the second it is replied, that, though a plea of want, or a claim of merit, would amply justify the householder, it would contravene the express object of the parable, which was to make the conduct of the householder depend, not upon the services or necessities of the claimants, but upon his own volition: he had a right to do what he would with his own. In reference to the third solution it is argued, that it is in vain to reason against those instincts of our nature which God has implanted in us; that every child who reads the parable feels, till he learns the solution, his moral sense offended, and wishes that the householder had given a reason for his conduct, in order that the complainants might have seen that he did not act capriciously.

"Of these solutions, the second, notwithstanding the objection, is simple and solid—namely, that the householder had good reasons for his conduct. What those reasons were does not appear; the only point necessary to the argument being to show that he was not bound to produce them. Legally, he might act without either reason or explanation; morally, he could not act without reason, but, under certain circumstances, he might without explanation: as, for instance, if the complainants assumed an undue attitude towards him, or violated justice by requiring an account of his actions, which even where it might be right for him to give it, they would not be entitled to demand. The objections proceed upon the supposition that the householder acted capriciously, or without any better reason than his mere will; but the real point of the narrative is, not that he had not a good reason, but that he was not obliged to explain his reason to insolent complainants. To have yielded to their clamour would have been a virtual acknowledgment of their right to interfere with his actions; and that right he was not obliged to concede. A man is bound to do what he believes to be right and just; to explain his motives may or may not be proper. If they are likely to be misconstrued, so as to prove a stumbling-block to his neighbour, and to cast an apparently just reproach upon his character, to withhold an explanation would often be an immoral act: but not always, for there may be stronger reasons why he should allow himself to be misunderstood, than that he should disclose all he knows. God himself deals thus with us: all he does is right, and he often condescends to tell us his reasons for his conduct; but he is not bound in any case to do so: it is enough for us to know that the Judge of all the earth will do right. And this the parable supposes on the part of the householder: it does not intimate caprice, but only that he had wise reasons for not telling the reasons on which he had acted. This statement would assuredly satisfy the alleged "moral sense" of the most captious objector; for even a little child may understand, that, though it seems hard upon the first work-

men to have no more than the others, there might be sufficient motives for the householder's conduct, but that he was not bound to tell them to the repining claimants; and that even had they *not* thus complained, there might still be reasons why he should withhold explanation, and refer them to their knowledge of his character to conclude that he acted rightly.

"But the chief object of the present remarks was to suggest one single point, which has been overlooked in the parable, and the notice of which obviates the only real difficulty. That difficulty is in reasoning from man to God, and from God to man. Man is in a degree accountable to his fellow-creatures, as a member of the human family, for the moral aspect of his actions: he cannot even appear to act capriciously without feeling that his neighbours, in proportion as they respect his character, naturally seek an explanation of his conduct; apparent moral incongruity would be a blot upon his public fame. But God is not accountable, either, so to speak, morally or legally; and the parable, if examined carefully, leads us to this very distinction, for it speaks of the 'householder' and of his 'steward,' and what is said of the one does not apply to the other. Had the steward acted as his master acted, he would have been bound to explain to his master the cause of his seeming caprice, because he was dispensing the property of another; but the householder was dispensing his own. Now the above-mentioned objections tacitly substitute the steward for the householder. When the objector, speaking of the parable as a literal history, finds fault with the lord of the vineyard, it is from a feeling that he was morally, though not legally, accountable for his actions; that not only ought an act to be right, but that it ought also to justify itself to the popular sense; and this idea of accountability involves the notion of stewardship in the individual, and also that no man lives or dies to himself. But when we refer to the parable of the Almighty, this idea does not apply, for he is not accountable: he is not a steward, but the householder: he has only to do what he himself wills, for his will is not only the highest law, but the perfection of reason. The parable, therefore, so far fails; but it only fails as all finite similitudes must fail of setting forth the properties of the Infinite. We cannot think literally of a 'householder' dispensing his property, without remembering that he is spiritually a steward to a Higher Power, and also a member of the human family; but God has over him no master. The parable is thus only a proximate resemblance, for analogy cannot go further. The householder was not *legally* responsible: the inference is, that God is not *morally* so."

O. S.

ON THE MOSAICK ACCOUNT OF THE CREATION.

"In considering the first chapter of Genesis, an idea occurred to me, which, if found to be reasonable, might remove some of the difficulties which are said to have arisen in attempting to reconcile the discoveries in modern geology with the Mosaick account of the creation. Not that I attach much importance to the objection; for the Mosaick account is much too brief and general to be subject to the proof either of positive consistency or inconsistency with any system which may be inferred from geological discoveries; but I am not aware that sufficient attention has been given to it, and particularly to the second verse, where it is said, 'the earth was without form and void, and darkness was upon the face of the deep.' The Septuagint may be translated, 'the earth was invisible

and unfurnished.' Both expressions appear to imply that the earth had a previous existence. It is true, the first verse says that, 'God created the heavens and the earth;' but we may suppose that it was not on one of the days of the Mosaick creation; for it is said, the heaven and the earth were created 'in the beginning;' and this verse has not the invariable announcement of the heavenly day's works, as it may be called, 'And God said.'

"Now, if it be admitted that the earth had a pre-existence, may it not have been inhabited by those tribes of animals whose remains have been discovered? And may it not have been overwhelmed by the waters of a flood, and have been made void? And may not the light of the sun have been darkened, and darkness cast upon the face of the deep? It may be said, that the creation of the sun was part of the work of the fourth day: but I cannot think that reasonable; for may we not suppose it was the revolution of the earth on its axis which divided the light from the darkness, and created even the first day? But if we admit that the sun (though, like the earth, it was originally created by God) had an existence previous to the Mosaick creation; when the Almighty command went forth 'Let there be light,' the sun was instantly illuminated; and the same Divine authority causing the earth to revolve on its axis, the light was divided from the darkness. And this does not appear to be inconsistent with the mention of the sun on the fourth day, when God said, 'Let there be lights in the firmament of heaven, to divide the day from the night.' If it be necessary that the sun should have been created on this day, it is equally necessary that the light should then, for the first time, be divided from the darkness, but indisputably that was performed on the first day; and why, therefore, may not the sun have been created on the first day? and then the work of the fourth day will be the appearance of a plurality of lights, when the moon was created, and they were appointed 'for signs and for seasons, and for days and years;' the moon being then ordained to move round the earth, and the earth to take its annual course round the sun. And in that case the sixteenth verse should be in a parenthesis, in which the creation of all the greater and lesser lights is recapitulated, as they were all necessary to complete the signs and the seasons, and so to perfect the Divine arrangements for the rule of the day and the night as to induce him to pronounce that it was good. And perhaps it is worth observing, that when God illumines the sun by his divine word, and simply divides the light from the darkness, the fact is only stated; but when he completes his merciful arrangement of signs and seasons for the use and comfort of man, he pronounces it is good.

"I would make only one remark more. God said, 'Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit tree yielding fruit;' and it is added, 'And the earth brought forth grass, and the herb yielding seed;' the waters, too, 'brought forth the living creatures that have life, and the fowls that fly in the open firmament of heaven;' and God commanded the earth 'to bring forth the living creature after his kind;' and it is added, 'God created every living creature that moveth, which the waters brought forth abundantly,' and God made the beast of the earth after his kind. We have here a regular gradation. In order to produce the vegetable tribes, the Divine Word merely endued the earth with the powers of vegetation: He also commanded the waters to bring forth abundantly the moving creatures, and that the earth should bring forth the living

creatures after his kind; but these were also created. Of man alone it is simply said, 'God created man in his own image,' after a Divine consultation, which determined that he should have dominion over the whole creation.

X.

ON FAMILY WORSHP.

From the Evangelical Magazine for April.

"His mercy visits every house
Who pay their night and morning vows."

Family religion is very essential to individual piety; it makes the house a sanctuary, and the domestick circle a church, whose members are daily brought to the footstool of divine mercy in the posture of suppliants, and are by its engagements led to a knowledge of the spiritual wants and woes of man, and also of the source of their supply or removal; it is both a substitute for, and a preparative to, the publick services of the house of prayer—at once filling the intervals of Sabbath engagements and giving a zest to their profitable performance in future It recognises Jehovah as the author and giver of every good and perfect gift. It teaches dependence on Him for mercies needed; hope for mercies promised; submission for mercies delayed; gratitude for mercies received. It gives an impetus to duty, a scourge to idleness, a curb to inordinate passions. Its instructions are cautions to youth, stimulants to manhood, comforts to hoary age. Am I a master?—let family religion by me be established, enforced, perpetuated: it is my servants' instructor,* my servants' friend, and may prove the instrument of my servants' salvation. Am I a parent?—let it be the privilege of my children to bow at the domestick altar. Family worship is a parent's boon—it is the children's blessing! Family religion ofttimes coils the silver chain of pure affection around the members of the Christian household, binds hand to hand, and heart to heart, in

"Union sweet and dear esteem,"

and calls forth from the lips of those who witness the harmony, the exclamation of the inspired Psalmist —"Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!"

How highly important, then, must those engagements be which are so full of present pleasure, and so powerfully subservient to promote a progress to eternal felicity!—and yet how frequently, by professors of Christianity, are these duties wholly or partially neglected!

May it not be said of such individuals, "This their way is their folly?"—and may we not go even further and declare, "This their way is their sin?" It is their folly —it is their sin. The God in whom we live, and move, and have our being, has an undoubted right to the morning and evening devotions of every Christian family, in its collected capacity. David blessed his household—so should the Christian master bless his. Every member of the domestick band, except those whom necessity prevents, should be called round the holy altar.

The prayer of associated supplicants may be presented with large hopes of success. "If two or three shall agree as touching any thing," &c.; and again—"Wherever two or three are gathered together in my name I will be in the midst of them to bless them."

Those who kneel at the family altar frequently discover a singular adaptation in the petitions of him

* In Britain, a hireling or an apprentice, is never offended by being called a servant. It is the detestable practice of *slavery*, (for slaves are commonly called *servants* by their owners,) which has rendered this term offensive to every free-born American, whether man or woman, when applied to him or her. *Ed. Ch. Adv.*

who leads their devotions to their individual necessities. Thus the expression and opportunity for prayer are at once presented, where, but for this exercise, perhaps, neither would be sought. Many a servant has regarded the devotional engagements of the family in which she has lived as the means of fixing serious impressions on her mind. Many a child has traced his convictions of sin, righteousness, and judgment to come, to the same instrumental cause. Many a visiter has been virtually reproved, admonished, and impelled to duty by the same instrumentality. Many a day has been brightened by the reconciled countenance of Jehovah, sought and obtained at the family altar. Many a care has been lost, in the flame that has descended to consume the morning sacrifice!

And will any one who has tasted that the Lord is gracious, forbear to live in the full exercise of a privilege, so important as that to which this paper refers? Oh, let Joshua's resolution to serve the Lord with all his house, be the decision of all; let the Christian tradesman so time his occupations as to be able to call together his domesticks, to offer to the Lord the first-fruits of the day, and to commend themselves to his care at the approach of night; that while the hive of industry is richly stored with the produce of his diligence and labour, the family altar may never lack the morning and the evening sacrifice. And let those whose time is occupied in the more refined pursuits of a life of affluence, reflect that they can have no excuse for the habitual neglect of the duties of family religion; and, oh, that all who profess to be the followers of him who came into the world to save sinners, may use their influence, be it weak or powerful, to aid their families on the road to the heavenly Canaan, calling upon them, in imitation of the Psalmist, "Oh, come let us worship and bow down, let us kneel before the Lord our maker! For he is our God, and we are the people of his pasture, and the sheep of his hand."

SAMUEL.

EXTRACTS FROM DISCOURSES OCCASIONED BY THE DEATH OF THE REV. ROBERT HALL.

In the Eclectic Review for April last, (a Review to which the late Mr. Hall had been a considerable contributor,) we find a short notice of four funeral sermons, preached by the same number of individuals, on the lamented death of that distinguished man. "Our only object," say the Reviewers, "in noticing these appropriate tributes of publick grief and veneration for the memory of the great man to whose death they relate—in his own department at least the greatest man of our own day—is to advert to the loss which the Christian world has sustained." They subsequently give a hint which we are gratified to observe. "Other opportunities," say they, "will be afforded us, of dwelling on the character of Mr. Hall as a preacher, a writer, and an eminent servant of God." From one of the discourses, we insert the following striking extract:—

"It is true, the world has never been without its lights. Nor was all the genius of the land buried in the grave of Mr. Hall. Not only much of talent, but much of talented piety still remains But when will both be blended in such high degrees again? First-rate genius, through a thousand transmigrations, will keep its being in the world; but when will it reassume that useful, godly form which it has just abandoned? When again will the purest living literature take the shape of a simple evangelical piety, that shall "not shun to declare the whole counsel of God?" There may be another Hume, to poison the fountain of knowledge, that those who would slake their thirst for information may drink a death-draught of infidelity; there may be another Voltaire, whose genius, like the lightning wrapt in an element of tempestuous darkness, shall never

show itself but to appal, to blacken, or destroy; there may be another Byron, who, with an archangel's harp, but a satanick inspiration, shall utter sentiments for devils to applaud, in a poetry that seraphs may admire:—these, and far less appalling forms of intellectual greatness, may revisit the world. The bar and the senate, as they are stages in the road to power, may still display a throng of genius; but when shall we see another Hall, a voluntary exile from worldly greatness, with the hopes of no other reward than the Divine approbation and the luxury of doing good, expending his mighty powers in the lowly sphere of ministerial labour, to instruct and comfort the wretched and the lost?"

Another preacher, speaking of the death bed of Mr. Hall, communicates the following interesting thoughts; from one of which, however, unless qualified by explanation, we must enter our dissent,—that "the Son of Man himself experiences an augmentation of his bliss, when the purchase of his agonies first appears before him."

"The Scriptures teach us to believe, that the scene attracts the notice, and engages the attention of angels; these ministering spirits, who may have often smiled on him in his course, descend to guard the servant of God in his final conflict. The last effort of the malignant powers is about to be made; that contest which in the estimation of the expiring saint has so often appeared doubtful, is about to close, the destination of an immortal being to be decided; the scene is carried on under the eye of a great cloud of witnesses; and the messengers of Jehovah will not abandon their trust, until they have watched the last effort, and crowned the combatant with success. Under the same auspices, we are taught to believe, that the liberated spirit ascends to the presence of the Saviour,—"and it came to pass, that the beggar died, and was carried by angels into Abraham's bosom,"—although the pleasures of the ascending saint, the delight of his benevolent convoy, and the holy and august solemnities which are attendant on their entrance to the multitude of the redeemed, are enchanting parts of the stupendous subject which are concealed from us, as by a veil of light; but to imagine that such events occur unnoticed, or that they are but slightly felt, is at variance with their significance and magnitude, as well as with the interest which, as we are instructed to believe, the angels of God are accustomed to take in the previous history of the faithful. And may we not suppose, without presumption, that this law extends to the Son of Man himself, and that he of whom the prophet testifies, 'He shall see of the travail of his soul and shall be satisfied,' experiences an augmentation of bliss when the purchase of his agonies first appears before him? And surely if there be seasons of unusual joy, if there be occasions of deeper gratitude and of more rapturous welcome, such a season has recently occurred in heaven; and may not the elevation of their praises form a brilliant contrast to the profundity of our regret?"

Review.

AN ESSAY ON THE WARRANT, NATURE AND DUTIES OF THE OFFICE OF THE RULING ELDER, IN THE PRESBYTERIAN CHURCH. *By Samuel Miller, D.D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J. New York: Jonathan Leavitt. Boston: Crocker & Brewster.* 1831. 12*mo.* *pp.* 322.

We hasten to give notice to our readers of the publication of this essay. Such a work has long been a desideratum in the Presbyterian church; and it is now supplied from a quarter whence it was most desirable that it should proceed—from a professor of church government in a Theological Seminary under the immediate direction of the supreme judicatory of our beloved church. Some of our correspondents urged us, years ago, to discuss the subject of this essay in our pages. We declined a compliance with the request, because we had not at command the time nor the facilities, which we knew would be necessary to a just and full treat-

ment of this important subject. After we heard that Professor Miller was employed in preparing to publish a tract, or treatise, on the eldership of the Presbyterian church, we were gratified in thinking that our avoidance of the discussion would occasion no loss to the friends of the Presbyterian church. Dr. Miller is here on professional ground; and it is ground too which it appears he had taken before he was a professor, and every part of which his subsequent inquiries and reading must of course have led him to examine carefully and minutely. We shall, for the present month, do no more than lay before our readers the contents of this little volume, that they may see the various points which it embraces—intending hereafter to review the whole as carefully as we can, and to express our opinion frankly on what we shall think most worthy of notice. In the mean time we hesitate not to say, that this is a work which, in our judgment, ought to be in the hands of every clergyman and every ruling elder in the Presbyterian church.

Chapter I.—Introductory Remarks—Nature of the Church—Visible and Invisible Church—Unity of the Church—A form of government for the Church appointed by Christ—Nature and limits of ecclesiastical power—Summary of the doctrine of Presbyterians on this subject—The proper classes of officers in a Church completely organized—Positions intended to be established, as affording a warrant for the office of Ruling Elders.

Chapter II.—Testimony from the order of the Old Testament Church—Import of the term *Elder*—Specimen of the representations given of this class of officers—Elders of the Synagogue—Authorities in reference to the government of the Synagogue—The titles, duties, number, mode of sitting, &c., of the Elders of the Synagogue—Quotations from distinguished writers on this subject—*Burnet—Goodwin—Lightfoot—Stillingfleet—Grotius—Spencer—Clarke—Neander.*

Chapter III.—Evidence from the New Testament Scriptures—Model of the Synagogue transferred to the Church—Specimen of the passages which speak of the New Testament Elders—Particular texts which establish the existence of this class of Elders in the primitive Church—Objections to our construction of these passages—Answered.

Chapter IV.—Testimony of the Christian Fathers—*Clemens Romanus—Ignatius—Polycarp—Cyprian—Origen—Gesta Purgationis*, &c.—*Optatus—Ambrose—Augustine—Apostolical Constitutions—Isodore—Gregory*—Facts incidentally stated by the Fathers concerning some of the Elders—Syrian Christians.

Chapter V.—Testimony of the Witnesses for the Truth in the Dark Ages—*Waldenses—Albigenses—Bohemian* Churches—*Calvin* derived this feature in his ecclesiastical system from the Bohemian Brethren.

Chapter VI.—Testimony of the Reformers—*Zuingle—Œcolampadius—Bucer—Peter Martyr—John A Lasco—Calvin—Whitgift*—Dean *Nowell—Ursinus*—Confession of *Saxony—Szegeden—Magdeburgh Centuriators—Junius—Zanchius—Paræus Piscator—Cartwight—Greenham—Estius Whitaker*—Ruling Elders generally established in the Reformed Churches.

Chapter VII.—Testimony of eminent divines since the Reformation—*Owen—Baxter*—English Puritans—of *New England—Goodwin—Hooker—Cotton—Davenport—Thorndike—Cotton Mather—Edwards—Kromayer—Baldwin—Sucer—Whitby—Watts—Doddridge—Neander—Dwight.*

Chapter VIII.—Ruling Elders necessary in the Church—The importance of Discipline to the purity of the Church—Discipline cannot be maintained without this class of officers, or persons of equivalent powers—The Pastor alone cannot maintain it—The whole body of the Church cannot conduct it in a wise and happy manner—Prelatists and Independents both obliged to provide substitutes for them—This provision, however, inadequate.

Chapter IX.—Nature of the Ruling Elder's office—Analogy between their office and that of secular rulers—Their duties as members of the Church Session—Their more private and constant duties as "overseers" of the Church—Their duties as members of higher judicatories—Question discussed whether they ought to be called *lay*-Elders—Duties of the Church members to their Elders—Elders ought to have a particular seat assigned them.

Chapter X—Distinction between the office of Ruling Elder and Deacon—The persons whose appointment to take care of the poor is recorded in the sixth chapter of the Acts of the Apostles, were the *first* Deacons—The question discussed, whether they were Deacons at all—Whether the first Deacons were *preachers* and

baptizers?—Deacons were never ecclesiastical *Rulers*—The office of Deacon dropped by many Presbyterian Churches—The offices of Ruling Elder and Deacon united in the same men, in *Scotland* and the United States—This not desirable—Reasons for this opinion.

Chapter XI.—The qualifications proper for the office of Ruling Elder—It is not necessary that they be aged persons—It is of the utmost importance that they have unfeigned and approved *piety*—That they possess *good sense* and *sound judgment*—That they be *orthodox*, and *well informed in gospel truth*—That they have eminent *prudence*—That they be of *good report among them who are without*—That they be men of *public spirit*—That they be men of *ardent zeal*, and *importunate prayer*.

Chapter XII.—Of the Election of Ruling Elders—Who are proper Electors?—Ought they to be elected for life, or only for a limited time?—Of the *number* of Elders proper for each Church—Of those who may be considered as eligible to this office—whether a man may be a Ruling Elder in more than one Church at the same time.

Chapter XIII.—Of the Ordination of Ruling Elders—Ordination a necessary designation to office—Proofs from Scripture—The laying on of hands—Not always connected with the special gifts of the Spirit—This ceremony ought to be employed in the ordination of Ruling Elders—Probable reason of its falling into disuse—Authorities in favour of its restoration—Who ought to lay on hands in the Ordination of Elders—Advantages of imposing hands in ordaining this class of officers.

Chapter XIV.—On the resignation of Ruling Elders—Their removal from one Church to another—The method of conducting discipline against them.

Chapter XV.—The advantages of conducting discipline upon the Presbyterian plan—It is founded on the principle of *Representation*—It presents one of the best barriers against *Clerical ambition and encroachments*—furnishes one of the best securities for preserving the *rights of the people*—Furnishes to Ministers *efficient counsel and support*—Favourable to *despatch and energy*—Accomplishes that which cannot be attained in any other way—Favourable to *union and co-operation* in enterprises of Christian benevolence.

Literary and Philosophical Intelligence, etc.

Temperature of the Earth.—It is stated that the evidence is accumulating in favour of the theory that the temperature of the earth increases as we descend below its surface. In some places, by means of natural and artificial excavations, the earth has been penetrated to the depth of 1600 feet. The result of the observations made in the different excavations in different parts of the globe is, that there is "an increase of heat amounting to about 1 deg. of Fahrenheit for every 46 feet in depth; that at the depth of 10,000 feet the heat would be sufficient to boil water, and that at the depth of about 100 miles, or one-fortieth part of the distance to the centre, the heat would be intense enough to melt most of the earths and stones that are known to enter into the composition of the globe." This theory, says the American Almanac, if established, is calculated to have an important bearing on the explanation of the phenomena of earthquakes and volcanoes, and opens a wide field for the speculations of the natural historian and geologist.

Tansy.—This herb may frequently be observed growing in the country churchyards, which induces us to think it was formerly used as a funeral plant. Tansy has this peculiar virtue, that if any dead animal substance be rubbed with it, the flesh fly will not attack it. Boerhaave says, the leaves applied to a dead body, and intruded into the mouth and nostrils, preserve it from putrefaction and insects; whence the plant has been called *Athanasia*, that is, immortal plant.

An ingenious plan (says an English Review) for increasing the power of the voice, has been carried into execution at Attercliff's church, near Sheffield. It is effected by erecting a concave sounding board, to act as a reflector behind the reading desk and pulpit, with the speaker's voice near the focus of the concave. The effect of this reflector, it is said, increases the power of the voice five times beyond the ordinary volume, so that it can be heard in the most distant corner of the church.

A letter from Messina, dated March, says, "After having for several days experienced several shocks of an earthquake, of more or less violence, we have witnessed a new opening in the crater of

Mount Ætna, which was followed by a considerable eruption. As this opening did not take place towards Catania, in the direction of the sea, as has usually been the case, but towards the west, the stream of lava took a direction to the interior."

Flies upon Pictures.—The following simple way of preventing flies from sitting on pictures, or any other furniture, is well experienced, and will, if generally used, prevent trouble and damage: Let a large bunch of leeks soak four or five days in a pailful of water, and wash the picture, or any other piece of furniture, with it—the flies will never come near any thing so washed.

An Arab ship arrived from the Red Sea, has brought 250 bales of cotton yarn, the manufacture of *Ali Pacha*, at his spinning mills near Cairo. It is reported that he has sent 500 bales to Surat, 1000 to Calcutta, and that he intends next season to send long cloths, Madapollams, &c. having established *steam power looms!*

These goods are at present admitted to 60 per cent. invoice cost, besides 4½ per customs.

What will the mercantile community say to this new competition?—*Bombay Courier, August* 21.

American Silk.—The success which has so far attended the attempts to cultivate this article in America, is a matter of as much surprise in England, as of gratification on this side of the Atlantic. A Liverpool paper of February 10, says: "The ship Monongahela, Captain Dixey, which arrived here from Philadelphia a few days ago, has brought to this country a new article of commerce from America, namely, 12 lbs. of raw silk.

"It is to the exertions of Peter S. Duponceau, Esq. of Philadelphia, who, from patriotic motives, has formed an establishment, under the care of Mr. J. D'Homergue, late of Nismes, that the Americans owe the production of an article which may eventually be of considerable national importance, for the purpose either of export or home manufacture."

American Dates.—The Savannah Georgian mentions that a branch of young dates, taken from one of several date trees on Wilmington Island, near that city, cut down by the late severe weather, and which but for this misfortune, would no doubt have successfully matured. This tree, when raised by planting the axil of the leaves, remarks that paper, will bear in five or six years, but produced from the seed, fifteen to twenty years are required. In the northern part of Africa, in Persia, the Levant, &c. it grows over sixty feet high, with a straight trunk crowned by a tuft of pendant leaves ten or twelve feet long.

Heat of the Night in London.—The celebrated meteorologist, Luke Howard, discovered a very singular difference between the temperature of the night in the metropolis and in the country a few miles distant. On an average of ten years, the night temperature of London was found to be considerably the highest, giving 44 deg. 80 min. while that of the country was only 41 deg. 10 min. The mean variation of the temperature from the heat of the day to the cold of the night, is, in London, 11 deg. 34 min.; in the country, 15 deg. 40 min. the greater mean variation being 4 deg. 4 min. in the country. It renders the preceding facts more striking that the same does not hold of the temperature by day, the average difference between the metropolis and country, when taken by the month, being sometimes above, sometimes below, and at others nearly parallel with that in the country.

Palm Leaf Hats.—Most of our readers have no idea, probably, of the extent to which the manufacture of palm leaf hats is carried in this state. In several towns we might mention, from twenty to fifty thousand are annually made. Two establishments in Barre, those of Messrs. Woods and Lee, sent to market last year, seventy-five thousand each It is calculated that last year there were made in New England nine hundred thousand, and the present year two millions, of this species of hats. They are sold for about $3 a dozen, and shipped to the southern states, and some to South America, where they form a favourite article of summer wear.—*Boston Traveller.*

Sheet Lead Manufactory.—We are informed that Messrs. Tilton & Parker, of Galena, have put their sheet lead manufactory into operation near that place. They are able to roll five thousand lbs. per day. The lead is delivered from the rollers in sheets of fifty feet in length and three feet breadth, and of any required thickness. There is no doubt that sheet lead will soon supply the place of shingles as a covering for the roofs of houses. *Illinois Ploughboy.*

Lusus Naturæ.—A farmer in this neighbourhood, took from his poultry yard an egg, laid by a common hen, weighing 5½ ounces, and which when broken, was found to enclose a perfect egg of common size. The outer egg, though having a thin shell and of irregular shape, was every way perfect, and contained beside the egg a regular yolk and white—so that when both shells were emptied, their

contents had every appearance of having been two unconnected eggs.—*New Haven Adv.*

A French chemist has discovered that potatoes one-third boiled, effectually supply the place of soap in washing linen. That their farina is a useful ingredient in starch, has long been known.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States, commenced its annual meeting in the First Presbyterian Church in Philadelphia, on Thursday, the 19th of the last month, at eleven o'clock, A. M., and was opened with a sermon by the Rev. Ezra Fisk, D.D. the moderator of the last year from Acts xxvi. 18. In the afternoon of the same day, after the examination of the commissions of the members, by the committee appointed for the purpose, the Assembly proceeded to the choice of a moderator—Two candidates only were in nomination—the Rev. Drs. Spring and Beeman, both of the state of New York. On taking the vote, it appeared that Dr. Beeman was elected—he having 102 votes, and Dr. Spring 92. The Rev. Jacob Green was chosen temporary clerk. The whole number of members of this Assembly, including delegates from corresponding churches, was 235. We find by our statement of last year, that the number of members then was 185, and that this was a larger number, by about 25, than that of any preceding year. The increase for the present year is, it appears, 50—double the increase of the last year; and if this increase be again doubled in the coming year, as it probably will be, the next Assembly will consist of no less than 335 members.

On the evening which preceded the convening of the General Assembly, a meeting took place in the room in which the sessions of the Assembly were expected to be held, for prayer for the Divine direction and blessing, in the ensuing deliberations and decisions of this important church judicature; and to make some arrangements for future devotional services, and for conferences on the means best calculated to promote religious revivals and vital piety. This meeting was pretty numerously attended; and the exercises were truly solemn and impressive. Among the measures adopted, was one for holding a daily morning prayer-meeting, of one hour's continuance—from half after five till half after six o'clock—in the session room of the Assembly. This meeting was kept up during the whole time that the Assembly was in session. At five o'clock, in the afternoon of the first Sabbath after the meeting of the Assembly, the Lord's Supper was celebrated in the First Presbyterian Church; and the entire ground floor of this spacious building was occupied by communicants, convened from several churches in the city, to unite with the members of the Assembly, in the celebration of this solemn and delightful ordinance. The following Wednesday, agreeably to a standing rule of the Assembly, was exclusively appropriated to devotional exercises, private and publick. All the religious services which we have now mentioned, seemed to us to be conducted, and attended on, with deep solemnity—and we should hope with a measure of genuine Christian edification. Many other religious services were also performed, in the several Presbyterian churches of the city and liberties, in two of which the Lord's Supper was also administered.

It appeared to us, that a happy

influence was derived from the devotional exercises to which we have referred; and that this influence was sensibly felt, even amidst much that was calculated to produce unpleasant excitement, till the missionary concerns of the Assembly were brought forward. But in disposing of these concerns, there occurred such disorder and confusion as we have never before witnessed in the General Assembly, and which we devoutly pray may never be seen again.

We have hesitated whether we should express any opinion on the proceedings of the last Assembly, or suffer all, except what we have just mentioned, to pass in entire silence. We are not yet fully decided; but at present we strongly incline to offer, in our next number, our sentiments on several of the most important subjects which claimed the attention of the supreme judicatory of our church, at the sessions recently closed. We believe our readers expect from us this expression of our views, and may not be well satisfied if we refuse to give it. We also observe that other religious periodicals make no scruple of sitting in judgment on the proceedings of the Assembly, and of condemning some and approving others. Of this we are not disposed to complain. We live in a free country; and the proceedings of publick deliberative bodies, especially after the close of their sessions, are the proper subjects of *temperate* remarks. Having been a member of the last Assembly, and shared in its discussions, we are fully aware that our remarks may be considered as those of a party. Be it so; yet let it be remembered that a party may evince candour, temper and a love of truth; and our readers (if we write, as we at present think we shall,) will judge whether we are a party of this character or not. In the statement of *facts*, we shall use our best endeavours to be strictly accurate, and will publickly correct any error into which we shall be convinced that we have been betrayed. Our *opinions* will stand for what they are worth.—The Assembly was dissolved on Monday evening, the 6th of June.

We subjoin the narrative of the state of religion adopted by the Assembly.

NARRATIVE

Of the State of Religion within the bounds of the Presbyterian Church in the United States, and of Corresponding Churches; May, 1831.

If the churches in this land are not unfaithful to God and to themselves, the prospects of our nation are brighter far than even our past history.

What wonders will open to the view of the philanthropist and the Christian who surveys this western world from the eminence of some fifty or sixty years hence! Already is our mountain of Zion watered and refreshed by copious showers. Plants of grace are springing up on every side, healthful and vigorous: and the Sun of Righteousness is rising upon it with healing in his beams.

The past year has been such a year of revivals and rejoicing in the church as never before was known in this land.

In former years details of revivals in the different *churches* have been given, but this year we can give only the name of the *Presbyteries*. And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the Presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New York 1st, New York 3d, Erie, Huron, Cincinnati, and West Hanover, the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the Presbyteries of Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chilicothe, Miami, Salem, Kaskaskia, Cleaveland and Charleston Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the Spirit,

and some of them in a very signal manner. Besides these, some other Presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress, some of them increasing in power and interest, and almost every week adds the name of some new churches to the favoured list. Our prayer to God is, that the number may never be diminished, nor the work decline, until not only every church, but every soul shall be blessed. How many are already subjects of renewing grace it is impossible to estimate with any degree of accuracy; but in this we may rejoice that many thousands of immortal souls who were but a few months ago enemies to Christ, and led captive by Satan, are now obedient servants to the Saviour, and rational expectants of eternal glory.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued,—still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious Christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders and ranks, and ages and character have been included. The child of six and seven years, yet in the infant school, and the aged sinner who had passed his four-score years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same prayer meeting, on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however, believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and profcssional men who are at the head of society giving the tone to public sentiment, have been brought into the kingdom, in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober Christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labour and pray in hope and faith for all. In some congregations, especially in the western sections of the state of New York, the work has been so general and thorough that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasuries of many benevolent societies felt their influence. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury, and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favours the cause of the Redeemer. All the effect of these revivals, that is worthy of regard, is the advancement of the cause of Christ in the hearts of individuals, in the church, and in the world. Should they continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of christianity to publick sentiment and practice; they silence the clamour of opposers, and close the lips of the profane; they rescue the sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God from the haunts of dissipation. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness and every vice; and give in-

creasing energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and the favour of God. What more, or what different then, does the church need to bring in her millennial glory? While we pray God to multiply such revivals, and thus cause his kingdom to come, we would urge all the friends of the Redeemer and the ministers of Christ in particular, to be diligent and faithful in using the means by which they are promoted.

In the Presbyterial reports, Sabbath Schools, Bible classes, the distribution of religious tracts, faithful private conversation, three and four days meetings, observing seasons of fasting and prayer, frequent prayer meetings, especially at sunrising, have been mentioned as means which God has blest. Neither from these nor any other means however, ought we to expect success, unless they are employed with a heart that earnestly desires the blessing, feels its entire dependence on sovereign grace, and relies with an unwavering confidence on the promises of God to grant the request of his people.

But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favour every well directed effort to promote entire abstinence from ardent spirits. Where this cause is triumphant, it is so sure a harbinger of a revival, that there is no danger in crying, "the kingdom of God is at hand." With respect to the kind of preaching which it pleases God to make effectual, we are prepared to say, there is in it nothing peculiar—nothing but a full and plain exhibition of the great doctrines of the Bible which are expressed in our Confession of Faith: but such an exhibition of them as shows the sinner his entire *voluntary* wickedness, and that no palliation or excuse can be offered for his violation of God's law: that he is absolutely and entirely dependant on the Spirit of God, and that this dependence appears the strongest possible encouragement to immediate repentance and right moral action, because that spirit is constantly striving with him and urging him to that point:—that now his eternal interest is suspended solely on his own choice, and while it takes away all his excuses for impenitence, urges him to the immediate choice of life, by all the motives that can be made to bear upon the mind and move the heart. We do hope that all these means will be more faithfully employed, with strong desire, with more humility, faith, and prayer; and we pray that they may be more abundantly prospered of God. Then will the cry of coldness and death and dissentions, which now comes from many of the Presbyteries cease to be heard in our great convocations.

Though we have dwelt thus long on things that demand our gratitude and praise, yet from the narrative of many Presbyteries, we might declare facts respecting the powers and works of darkness, in the extreme painful and alarming. Ordinances of God are neglected and despised, the Sabbath and the name of the Lord profaned, the servants of Christ defamed and slandered, and their benevolent designs perverted. Infidelity, Universalism, Papacy, and many errors and delusions still abound, and intemperance still prevails. And it is with extreme and unmingled regret, that we hear of some members of our churches who encourage the latter crime by making, vending, and using ardent spirits.

We do affectionately, but earnestly, entreat all such individuals by the love of Christ, and by the value of immortal souls, that they immediately reform, or renounce their profession of having the Spirit of Him who sacrificed himself to *save* the souls of men.

Other evils have been reported, which are very distressing, but to dwell upon them, and to weep over the ruin they spread, will not redress them. As the Spirit of God is poured out, and his kingdom advances, we know that they will be diminished.

As the general affairs of this kingdom are very much conducted by societies of different names, in order to learn fully the advancement of the cause of Christ, we must attend to their respective reports.

That noble institution, the American Board of Commissioners for Foreign Missions, in which our own church is equally interested with the Congregational and Reformed Dutch Churches, is making a steady and successful progress in its operations among the heathen. More than 1200 converts from heathenism are connected with the churches formed in its various missions; and it is a fact interesting to the Assembly, that a majority of its missionaries, and much the greatest number of its mission churches, belong to our denomination. The whole number of its missionaries, clergy and laity, male and female, now in the field, is 235.

Several churches in one of the interior Presbyteries in New York, moved by recent statements of a deficiency in the receipts of the Board, and several Presbyteries in different parts of the country, solicitous that more should be done in the Presbyterian church for foreign missions, have each resolved to furnish the means of support for one or more missionaries, and it is earnestly hoped that

their example may provoke many to similar good works.

The Assembly has been pained to hear, since its present session commenced, that the distinguished friend of missions, and principal secretary of the Board, as well as the devoted friend and able advocate of the oppressed Indians, *Jeremiah Evarts, Esq.* has been removed from his earthly labours.

The grand design of the American Bible Society, to supply every destitute family in the nation with a Bible, is nearly accomplished. This invaluable institution is well sustained by the benefactions of the church, and every year witnesses an augmentation of its power and extension of its influence.

Home missions, under the direction of the American Home Missionary Society, and the Assembly's Board, have been carried forward with increased energy, and they have been crowned with unprecedented success. The number of missionaries reported by the American Home Missionary Society has been increased during the year from 342 to 463. Those of the Assembly's Board from 198 to 233, making the whole number employed by both institutions 696, and not less than 900 congregations have been aided in their support. More than eighty churches, aided by both institutions, have been visited with special revivals of religion. The missionaries of the American Home Missionary Society have made returns of 2533 additions to the churches on profession of their faith, and the number thus added to the churches, aided by the Assembly's Board, is estimated in their report at not less than 1500, making in all more than 4000 who have been admitted for the first time to the communion of the church. In view of such results who can refrain from lending a helping hand? Surely the wilderness and the solitary place has been made glad for them, and if this work is urged forward as it ought to be, every moral desert in our land will blossom as the rose.

The education of pious indigent young men for the ministry has been carried forward with unprecedented energy and success. And while we have put our hands to the work to train up ministers for the church, and have prayed the Lord of the harvest to send labourers into the harvest, he has answered our request, not only in blessing the beneficiaries, and in preparing hundreds more for patronage in the churches, but he has poured out his Spirit upon most of the colleges and seminaries of learning in our land, consecrating the hearts, the talents, the education and the lives of the young men who are advanced in their literary course, to himself. Such efforts, attended with such blessings, will soon be able to meet the cry for more labourers, which comes from every part of the country, with a well educated and well trained host of pious ministers.

The American Tract Society, is yearly doing more and more to spread the knowledge of the gospel of Christ through the country. Not only are its silent preachers eminently useful where the living teacher cannot be sustained, but the cause of revivals and the salvation of souls in our congregations are promoted by their influence. By the monthly distribution of a single tract to every family, which has been adopted by many of our churches, so much good has been done that we hope every church will without delay engage in the work.

The American Sunday School Union is making vigorous and successful efforts to extend the blessings of Sabbath school instruction throughout the country. During the past year God has seen fit to visit these nurseries of the church in a remarkable manner. In many instances they have been the means of revivals, and thousands of scholars and teachers we trust have been brought into the fold of Christ. We rejoice to learn that there are now not less than 450,000 scholars connected with the Union, and that the resolution some time ago adopted to establish schools throughout the valley of the Mississippi, is going into operation with flattering prospects of success.

The Seamen's Friend Society, the Colonization Society, together with kindred institutions, are making a happy and joyful progress in their enterprises. While God is abundantly enriching the church, by giving fruitful seasons, and prospering all the means of wealth, while he is adding to her the influence and riches of thousands, who have hitherto been opposed, and while by the reformation of habits produced by the Temperance Society, far more is saved to her than all that had been expended, is it not unreasonable, and must it not be provoking to the God of heaven, that any benevolent society should be cramped and retarded in its operations for the want of more liberal support? "The liberal soul shall be made fat, and he that watereth shall be watered also himself." As the large demands of these societies are more promptly and fully met, we shall see the triumphs of the cross and the reign of grace.

From the General Association of Connecticut, we learn that the same reviving influences of the Holy Spirit which have visited so many portions of our church, have been poured out upon theirs. And

often as those churches have been blessed with revivals of religion, yet such revivals —in respect to the number of the subjects, the rapidity of the work of conversion, the harmony of the churches and pastors, the absence of all to which the fastidious might plausibly object, and the overawing manifestation of the power of God—have rarely, if ever, been witnessed there before. Not fewer than fifty congregations have experienced, in a greater or less degree, the special visitation of the Spirit of God since the commencement of the present year, and every week brings tidings that another and another of the churches is rejoicing in the same mercy of the Saviour. The cities of Hartford and New Haven have been particularly blessed. In Yale College, about 120 of the students have given evidence of having passed from death unto life.

From the General Association of Massachusetts no report has been received.

From the General Convention of Vermont, the General Consociation of New Hampshire, the General Conference of Maine, the Evangelical Association of Rhode Island, and the Synod of the German Reformed Church, we learn much that is cheering. Though not blessed with so many and so peaceful revivals of religion, yet many of their churches are refreshed by gentle showers of grace, and in general, the cause of piety and benevolence is advancing. And it is worthy of remark, that in all these connexions God is manifesting peculiar favour to the Colleges and Seminaries of learning. In many of them, especially at Middlebury, Dartmouth, and Bowdoin, there have been interesting revivals of religion.

By all these mighty works we are anew reminded that we live in the most eventful period of the world; a period when holiness is to take the precedence of sin, direct the conversation and control the customs of society. This precedence the world has held too long, and values it too highly, to relinquish it without a struggle, but our God will prevail. It will be accomplished, not by might nor by power, but by the Spirit of Jehovah, yet through human agency. The place for Christ's ministers and people is at the feet of their Redeemer, while they rely entirely upon his grace.

Nothing unknown in the Scriptures or untried in the church, is needed in the conversion of the world to God. The whole church is warned to be more humble, more prayerful, and more faithful and devoted in the work of the Lord, expecting his grace, and relying upon him for the fulfilment of all his promises: and the desired result is sure.

The removal of some of our fathers and brethren from this field of their labours to their rest above, admonishes us, that what we have to do we must do quickly. Another year may number us too with the dead.*

The revolutions taking place upon the Eastern Continent, and the power of God there manifested in overthrowing the thrones of kings, wresting the sceptre from the hand of princes, causing the long oppressed to breathe the air of freedom, humbling the crescent of the false Prophet, entering the strong entrenchments of the man of sin and scattering his devoted hosts, give encouragement that the day of the world's redemption is rapidly approaching. The Lord is shaking terribly the earth and overturning the nations, to prepare the way for Him whose right it is to reign.

Let us give ourselves wholly to the work of the Lord, that in our beloved land it may speedily be accomplished, and that as we bear the standard of the cross among the nations of the earth, we may witness with joy their submission to the prince of peace.

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

Philadelphia, June 3d, 1831.

* *Note by the Stated Clerk.*

The following ordained Ministers of the Gospel, lately belonging to the Presbyterian Church, have deceased since the last publication of the Minutes, viz.

Rev. Amasa A. Hayes	of the Presybtery of Londonderry.
Henry Slater,	Champlain.
John Alexander,	Oswego.
Johnson Baldwin, Evans Beardsley,	Oneida.
James P. Wilson, D. D. Alexander Aikman,	Philadelphia,
Ebenezer Dickey, D. D.	New Castle.
John Niblock,	Carlisle.
John Thompson,	Huntingdon.
James Power, D. D.	Redstone.
Robert Hall,	Winchester.
John E. Annan,	East Hanover.
Josiah J. Kirkpatrick, William Peacock,	Fayetteville.
Matthew Donald, G. M. Erskine,	Union.
Samuel W. Yongue,	Harmony.
Samuel Hunter,	Mississippi.
Samuel Doak, D. D.	Holsten.

FOREIGN.

We feel that we have, for some months past, inserted less foreign missionary intelligence in the pages of the Christian Advocate, than the

nature of our work seems to demand. We shall not occupy our space with assigning the reason for this apparent defect, but hasten to supply it. The following extracts are taken from the most approved vehicles of missionary information, both in this country and in Britain; and each article is credited to its proper source. In regard to the first article, FRANCE, it may be recollected, that two months since, we stated, in our view of publick affairs, that we did not consider as authentick the accounts of a large secession of Roman Catholick clergymen from "the mother church," which were then going the rounds of the religious periodicals. It now appears that our apprehensions were not groundless.

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STATE OF FRANCE.

We deeply regret to state, from authority which we cannot doubt, that Lieut. Rhind's circular, which appeared on the last page of the Chronicle,* for February, relative to certain French priests, was by far too highly coloured, and was by no means justified by the facts of the case; though we attribute to the excellent individual whose name was attached to the circular nothing inconsistent with the most perfect love of truth. He wrote agreeably to the information he had received; but that information, alas! was very inaccurate. It is indeed certain, that many pleasing facilities have been of late afforded in France for the diffusion of divine truth, and that among persons of different orders of society in Paris an inclination has been manifested to assimilate more nearly to the profession and mode of worship which prevailed among the primitive Christians. It is also true that a considerable number of Romish priests have professed to be dissatisfied with some parts of the constitution and ceremonies of the Catholick church; but still nothing appears to have occurred in France to warrant the broad statements contained in the circular. We should not have thought it necessary to make these remarks in reference to a document* which was in print, and which was circulated very widely in private before ever it reached us, did we not fear that our insertion of it may have led some to conclude that we pledged ourselves for its truth; which was by no means the case. Indeed we had no opportunity of verifying its statements; but thought it wrong to keep back from the publick an article of intelligence which many believed to be correct, and the truth of which we had no where heard impugned. After all, there is much to encourage in the moral movements which are now taking place in France; and we earnestly implore that her present agitations and changes may issue in her moral, political, and religious improvement. Let the whole Christian world unite in bearing her best interests on their hearts, and especially in imploring that those within her own dominions who are alive to her spiritual welfare may be blessed with that special wisdom and grace which her present critical situation so eminently requires.—*Lond. Evang. Mag. for April.*

* We may just inform our readers that the reason of the circular in question appearing in the Chronicle was simply that it reached us too late for insertion in the department of the Magazine devoted to religious intelligence. We thought the account extravagant, and threw out a hint to that effect, which, without our knowledge or consent, but from the very best motives, was left out of the article, as it appeared before the publick.—ED.

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EAST INDIES.

SINGAPORE.

Letter from Rev. Jacob Tomlin, Missionary, dated Singapore, June 10, 1830, addressed to the late Foreign Secretary.

My dear Sir,—You are doubtless already acquainted with the recent missionary tour Mr. Medhurst and myself took through Java, for the purpose of scattering tracts and Scriptures at the various settlements of Chinese lying along its coasts; I shall therefore say little about it at present. Mr. M.'s Journal is nearly through the press here; when finished, copies of it will be sent to you. The health of each of us suffered considerably during the journey, but through the blessing of God both of us are nearly recovered. Since returning to Singapore, my health has been so much recruited as to enable me to enter upon the work with renewed vigour and cheerfulness, and I feel truly grateful to the

* As one of the statements of that document is of a personal nature, we deem it proper to observe that M. Dupin, who is referred to, made no such application on behalf of the town of Nièvre, as that attributed to him in the circular.

Lord that I can say, I never have been more fully occupied in His work among the poor heathen, than during the last six or eight weeks, and never had so much freedom and happiness in the service of my divine master since I came out. The work around us is indeed so abundant, and the labourers so few, that the feeblest of the Lord's servants ought to gird up his loins afresh, and put forth his utmost strength in the work. There were a good many junks lying in the roads on my return hither. Brother Thomson accompanied me in my visits to them, and we had much pleasure in supplying them amply with books. It is gratifying to see that as they become better acquainted with us, and the nature of the books given to them, they become increasingly friendly, and desirous of the heavenly boon. Indeed, during the present season we have, almost without a single exception, been frankly and cheerfully received on board. I met with several old friends who had been at Bangkok last year, and had received books or medicines from Mr. Gutzlaff and myself. One of the junks had since been at Leanghae, a place not far from Peking, where they had left our books among their friends. About half a dozen large Canton junks have been here this season. Aforetime we had usually been received by this people with coldness or shyness, but we were happy to see their prejudices and apathy now removed, and amongst their several crews found some of our *best customers*. We visited two Cambojan prows, which trade annually with Singapore, and are sent out by the king. We invited the people to come ashore, and had a good deal of friendly conversation with them, by which we obtained considerable knowledge of that country, and the various classes of the inhabitants. There are thirty or forty thousand Chinese in Camboja, and four or five thousand Malays. It seems therefore desirable that a Chinese missionary should at least pay them a visit. A few months' stay there might be profitably spent in distributing books, and conversing freely with the Chinese. On our proposing to return with them in their prows, the head-man cheerfully engaged to take us, assuring us of a friendly reception from the Rajah, two of whose sons I was well acquainted with at Bangkok. Probably the next year our hands may be a little strengthened, and one or two of us go forth to help them. Their language much resembles the Siamese, so that a previous knowledge of the latter would facilitate our progress in the former. Mr. Gutzlaff returned to Siam the beginning of this year, intending (D. V.) to embark in a junk for China about this time. The Lord I think is opening a way for his gospel into that mighty empire, and also into many other surrounding countries, which I hope our Christian friends at home are beginning to discern, and will not be slack in coming forward to cultivate this large field, which is a part of *the promised land* as well as other countries. It is indeed almost our daily prayer that the Lord of the harvest would *Himself* thrust forth labourers into his harvest.

Though it is still the day of small things with us at Singapore, we have a cheering hope that a rich blessing of the Lord will soon be poured down from above on us and our humble labours. Our female friends have two schools for Malay and Chinese girls. The latter seems in rather a hopeful state, consisting of about twelve scholars. Just now I am occupied in going out daily amongst the people, conversing with them, and giving them a fresh supply of books. After finishing this work in Singapore and the neighbourhood, I shall probably visit some other places and islands around, having had one or two invitations so to do from neighbouring brethren. Many poor wretched invalids daily come to me for medicine, and to have their sores healed. On the Sabbath mornings there is a grand muster, from thirty to forty in the whole. I have thus an opportunity of speaking a few words to them for their eternal good, and of directing them to the great and compassionate Physician of soul and body. My dear partner had suffered much while in Java, as well as myself, but is now enjoying good health and spirits, and busily studying the Malay, and pays a daily visit, with Mrs. Thomson and Miss Martyn, to the schools. She joins us in kind regards to you and other friends.

Yours, my Dear Sir,
Very truly,
(Signed) J. Tomlin.

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SOUTH TRAVANCORE.

NEILGHERRIES.

Extracts of a Letter from Rev. J. C. Thompson, Missionary at Quilon, dated Vioturgherry, Neilgherry Hills, (where he had been obliged to repair for health) 5th May, 1830, addressed to the late Foreign Secretary.

My dear Sir,—From my last you would learn the necessity which led to my coming here. I had hoped that a few months might be sufficient to restore the health of Mrs. Thompson, and permit us to return to our work. After being here, however,

for nearly seven months, I regret that it should be necessary to prolong our stay. Mrs. T. is so far recovered as to be able to walk a little, and use her hands partially; but our medical attendant strongly urges our remaining here at least till October. This is the more necessary on account of my own health, which, latterly, has not been good. A considerable derangement of the liver, &c. has called for a lengthened medical treatment, which only now begins to afford hope that it may, under a gracious Providence, be shortly effectual.

* * * * *

An Account of the Mission to March, 1830.

After my coming away from Quilon, the teachers became more slack in their attendance on instruction on Saturdays and Sabbaths. Some of the schools began to languish. The school at *Thattarkonam* had been shut up on account of the non-attendance of the children, and the want of a suitable teacher; it has since been re-opened at *Viarikotta*, a village at a short distance, and seems to go on very well. Considerable opposition has been made at *Vrykollom* and *Mulaugadarathu* to the schools, which has reduced them considerably. These fluctuations, however, are ordinary things, and generally yield to perseverance. The schools, in general, have gone on steadily improving, especially at *Myanathu*, and the girl's school at *Kulialoor*. The labours of the readers have been continued, as when I wrote last, and Perimbanaigan, especially, seems to be diligently devoted to his work, and useful in it. In November last some heathens where he labours, at *Moondakul*, professed to renounce idolatry, and seek to know "the way of the Lord;" they have, however, since fallen away. These people have been vacillating since I came to the station. Brother Miller says—"One or two of them occasionally attend worship on Sabbath." Two Roman Catholicks in the same village have professed to abjure Popery. Brother Miller says—"One of them appears to be a promising character." Faith and patient perseverance are greatly necessary among such a class of people, whose general character appears to be "unstable as water." The Romanists around are very violent and abusive in their opposition, and rejoice that I have been obliged to leave, predicting that Mr. Miller will soon follow me.

I have during the past year received from some of my friends upwards of 1,000 rupees, for the erection of a place of worship, on which I hope to enter when permitted to return.

I beg you will present my best thanks to the directors for the supply of medicine they have sent. When received they will, I doubt not, be of great service. In the village where I have distributed most medicine, I think I have a stronger hold on the people than in any other. They are very thankful for such aid, and seem to pay greater attention to any one who will afford them relief in that way.

Occasional labours at Neilgherry.

Since coming up here, I have been engaged in preaching, twice on each Sabbath, to the people residing here, nearly all of whom attend. With Messrs. Graves and Scudder, both of the American mission, we have also a monthly missionary prayer-meeting, at which a majority of the people attend. I hope these services will be found, in the great day, to have been useful.

I have not been able to be of much use to the natives of the hills, as their language is founded on the Canarese, with a mixture of Tamil in it.

* * * * *

A missionary might be most usefully employed among the hill people, and enjoy a climate nearly as mild as that of Britain, while premises might be erected at an expense not amounting to one half of what must be paid for them when purchased, and bearing no proportion to the house-rents, which are most exorbitant. I hope the directors may think this subject worthy of consideration. If any further motive be necessary, I may just mention that the morals of the people, especially the Baddagars, are exceedingly vile—if possible, still more so than in Travancore, where the very constitution of society is unnatural and revoltingly licentious.

With Christian regard to all the directors, I remain, my dear Sir, yours, very truly,

(Signed) J. C. THOMPSON.

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AFRICA.

Journal of Mr. Rolland, one of the French Missionaries, who, after visiting England, accompanied Dr. Philip to Africa.

After five days' travelling in the desert, we at last arrived at Pacaltsdorp, where we were received as brothers and friends by the missionary, Mr. Anderson, and his family. He gave us his sincerest good wishes for the success of our future labours, and we passed an agreeable evening with this interesting family. After eight days' stay at Pacaltsdorp, we took leave of our friend Mr. Anderson; a great number of Hottentots came also to bid us adieu, and I took advantage of this solemn moment of separation to exhort them to persevere in the faith, and to make fresh progress in piety and truth. We took a bye-road to visit Kousie, which is thought the most beautiful place in the colony. Dr. Philip was to set out the following day, and we were to rejoin him, several days after, on the Bethelsdorp road. Mr

Anderson lent us his two horses for the journey. That which I rode had carried Mr. Pacalt on his missionary excursions, which afforded me opportunity to reflect on the life of that faithful servant of God. I found in his piety, his zeal, and his disinterestedness, much occasion for humiliation, and I pray God to make me as faithful; I may say that I desire to walk in his steps, to finish my career, as he did, in the service of the Lord, and not to cease proclaiming the immense riches of God's grace and love, till the time when I shall rejoin Pacalt, and unite with him in exalting for ever the mercy of our God. We proceeded six leagues that day, almost always on the sand, and along the sea-shore. We slept at a farm called Meeting-place; the proprietor, who has twelve children, complains much of the difficulty of having them instructed; some of them are married, and do not yet know how to read. His wife appeared to feel still more grief, that the Hottentots were more privileged than they. "Every where," said she, "they have many ministers and schoolmasters; their children can learn to read in Dutch and English, while ours remain in ignorance." In some places through which we passed, the farmers were so ignorant, and so little civilized, that we saw their children running about naked, with those of their slaves.

Arrival at the Kousie.

The next day, at eleven in the morning, we arrived upon the borders of the river Kousie, where we went to see a large vessel, which Mr. Rex has had built at his own cost. This is the first that has been constructed of African, or rather of colonial, wood; it has cost 32,000 rix dollars. He means to use it to transport carpentering wood to the Cape. A league farther we found his dwelling house. I was so struck with every thing on approaching this house, that I experienced sensations which I cannot describe. We perceived a large building surrounded with smaller ones, and situated upon a little hill covered with verdure. We entered through a large and magnificent garden by a road bordered with flourishing roses; to our left was the river Kousie, and we could discover where it empties itself into the sea; behind, and to the right, is a magnificent forest, extending as far as the eye can reach. The Kousie, whose surface resembles a lake, is sprinkled with little islands, generally covered with sea-birds of different species, which give them a very animated air. This charming country house, with the gardens and vineyards which surround it, the park and the neighbouring forest, strongly reminded me of Paris and many of its country houses. I could hardly persuade myself that I was still in Africa, so much did this place resemble Europe, and differ from the dry and almost desert country which we had just passed. We were received with the greatest demonstrations of joy by Mr. Rex and his numerous family. The evening passed in talking of Tranu, and the friends we knew there. On Sunday we had family worship, and after service, which was celebrated in the English manner, the preceptor catechised the children, who answered with much propriety. In the afternoon I had an opportunity to speak to the Hottentots belonging to the house. We remained three days at Kousie to see all that was interesting. I shall refrain from description, as I have many still more interesting things to tell you.

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We had a very troublesome journey in crossing the mountains; we thought they would never end, and night was coming on; the more we advanced the more they appeared to multiply. Some are covered with trees and verdure, others are only enormous masses of rock piled one upon another. In the valleys we every where found water and tall grass, but all was deserted and uninhabited. All the day we heard only the cries of wild animals, and saw among others a troop of about two hundred baboons, who annoyed us as we passed. They very distinctly pronounced the word "Koa." At last, after ten hours travelling, we arrived at Mr. Zonday's, where we learnt that our wagons had set out two days before; that Dr. Philip had passed the previous Sunday with him, and that Mr. Lemue had preached to the Dutch slaves. This farmer appeared to be very well disposed, and spoke of the things of futurity, as the only objects worthy of our attention. As Mr. Fairbairne wished to write his journal to send to the Cape, we remained here two days. In that interval I had many conversations with this family on faith in Christ Jesus, regeneration, Christian assurance, &c. I was rejoiced to find that they were not strangers to these things, and that they had an influence over their conduct.

On the 6th we set out with the horses that the doctor had left us, in order that we might the sooner rejoin him. Every body complained that day of the haze caused by a north wind which had blown with impetuosity during the night; it was an extraordinary wind, not only violent, but so burning, that we could not remain out of doors with our faces uncovered. We afterwards learnt that it was felt throughout the colony. At Bethelsdorp, the thermometer of Fahrenheit was 120 degrees above zero.

On the 8th we rejoined the doctor at Hankey, where Mr. Messer, the missionary, lives. There we found Mr. Robson, from Bethelsdorp, who had come with several Hottentots to meet Dr. Philip; but

we were very sorry to learn that our dear friend Mr. Lemue could not leave his room, on account of a wound which he had received in his thigh with his knife, and that he could scarcely support the motion of the carriage to Hankey.

Description of Hankey.

Hankey is a little Hottentot village, situated on the right bank of the Kamtu (or *Camtoos*) river, and near its confluence. The land which belongs to the Hottentots would be very fertile, if it were well watered. That which borders the river is covered with delicious verdure, and all sorts of trees, which grow there without cultivation. The houses of the Hottentots which I visited, appeared worse furnished, and less commodious, than those at Pacaltsdorp, notwithstanding they are very neat, and the inhabitants are well made. In the evening I presided at the meeting; it was the first time I had dared to speak publicly in Dutch; the preceding evening, Mr. Lemue had preached in that language.

On the 10th we had an interesting meeting at the school, which served for a church. After an exposition of some verses by Mr. Robson, I was very delighted with hearing a Hottentot pray. We remarked in his prayer, that he had a great knowledge of his spiritual wants, and that he had found grace with God. He knelt with confidence at the foot of the throne of grace, and supplicated God, as having free access to him, through Jesus Christ. Afterwards the men followed the doctor into his room, when he spoke to them of their past and present state, nearly in the same way that he had to the inhabitants of Pacaltsdorp. He showed them the advantages which they possessed above the farmers, as it regards spiritual instruction, and the education of their children. He then made them observe the superior advantages of the farmers, in regard to temporal things; and asked them which of the two conditions they preferred, their own, or that of the farmers? Then one among them arose and said, that though he was poor, he would not change conditions with the farmer; that, even if they would give him a large grant of land, where he might live at ease with his family, he would not accept it. "What should I do there with my family," said he, "without having food for my soul, without being able to hear the word of God preached, and without the advantage of instruction for my children?" Many said the same thing, and all seemed to appreciate the happiness which they enjoyed, in living in a little community, and having ministers and schoolmasters among them. They then expressed their gratitude to Dr. Philip, for having laboured so hard to obtain their liberty. The doctor told them that they were indebted for this favour to the gospel, and to the friends of the gospel; and that their own advancement in the knowledge of God, and of true piety, was the only recompense desired. He then proposed to them to go on with the work, which they had been obliged to discontinue the year before, for want of food; this was a kind of canal, to conduct the water to their village, and through their land. They have already done more than half of it, and, if they are not interrupted by rocks, they will be able to finish it in two or three months. This work being completed, Hankey will become one of the best stations in the colony; the land is capable of producing much more than is necessary for the inhabitants of the village, and it may be made to yield abundantly.—*London Missionary Chronicle.*

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MADAGASCAR.

DISTRIBUTION AND BENEFICIAL EFFECTS OF THE SCRIPTURES IN MADAGASCAR.

From Mr. E. Baker, Missionary Printer.

Tananarivo, July 1, 1830.

The New Testament is rapidly dispersing through the whole district of Imerina, by means of the Schools: it has even reached to the sea-coast in several directions, through the circumstances of many, who were formerly scholars, being stationed there on Government service. Several instances have come to my knowledge, proving the zeal and spirit of inquiry with which it is read, sometimes equalling in ardour the eagerness with which it is at first sought after. Two of my Printers have, since its publication, begun to read it, and to pray in their families; and now bring each a wife and sister to Chapel. Some complain that, in many passages, they understand the words very well, but cannot get at the meaning. Of these, a few have, for some weeks past, voluntarily come every evening to read to us, and to obtain an explanation of the word of God. Some passages of Scripture, as far as it regards the *literal* meaning, are peculiarly difficult to a Malagassy, arising from his ignorance of Scripture generally, and from diversities of custom, &c. But even of these passages, the instruction they convey is often plain to them, though the literal meaning be obscurely comprehended. Other passages are strikingly significant, from a coincidence of customs, and the state of society here. Thus the Malagasses understand immediately the Parable of the Talents, Matt. xxv.; because it is a custom here for masters, on leaving home, to commit money to the care of their slaves, and on their return to demand it back with profit. So also a boy, after reading to me Gal. iv. 10, "Ye observe days and months" &c., said, "This condemns

the people here, such as kill their children, because the day or month of their birth was an unlucky one; and others, who abstain from doing things at unlucky times." In numberless similar instances, paasages alluding to and condemning idolatry, sorcery, &c., come with great force to the apprehension of the Malagassy. This fact shows the wisdom of God, in leaving such passages on record until the fulness of the Gentiles be gathered in. I am often gratified with remarks thus illustrative of Scripture, and which indicate considerable reflection upon the instructions they receive from the preached and the written word.

One man, who has been as my right hand during the printing of the latter half of the New Testament, and is the slave of a scholar, appears to me peculiarly alive to religious impressions. He attended his master to school for some time without learning any thing, until Mr. Griffiths formed a plan for the instruction of all such attendant slaves. This man was amongst the first to come eagerly forward, and ere long had learned to read and write tolerably, and was at all times remarkably attentive to every meeting for Divine Worship. He could engage in prayer, and was appointed to teach the servants of Messrs. Johns and Griffiths every evening. His industry and perseverance at the presswork have been truly unremitting, and that for a salary never exceeding one dollar per month, which, according to custom, was divided with his master: but his chief desire, I fully believe, was to see the Testament completed: in meditation upon which, I trust, he now places his chief delight, whilst relying for salvation with much fear and trembling upon the Saviour therein revealed. His zeal in persuading others has been correspondent with our best hopes of the state of his own mind. He related to me, a short time since, that he had often spoken to his father on the subject of salvation, and begged of him to learn to read; but the father always replied, "You are still young, how can you teach me any thing?" and perversely laughed at every thing read to him from the Testament. "What admonition or instruction am I," said he, "to give my father under such circumstances?" I bid him not to cease, but to persevere in speaking to his father, avoiding, as much as possible, every word which had made him angry. I also reminded him that, according to the testimony of Scripture, such, by nature, was the enmity of all to the word of God; but God might hereafter change his father's heart, and incline him to receive instruction.

He has succeeded better with his fellow slaves, several of whom can read pretty well. Two other slaves, fruits I am told of this man's zealous conversation and advice, have, by their behaviour, attracted a good deal of my attention. They are the sovereign's slaves, and, engaging their fellow slaves to do their work during their absence, they have been able constantly to attend Chapel. I know not if, for many months, I have failed to observe generally both, and always one of them, at the hour of prayer or preaching. I found them surprisingly acquainted with what are the simplest, but, as God has wisely ordered, the most important and leading doctrines of the Gospel. They have had much scorn and ridicule to bear; yet one of them has commenced teaching his companions, and has induced six or eight fellow slaves to become learners. He told me, that having the word of God himself, he desired that his friends might be able to read it; and so had brought them to me to try elementary lessons, promising to bring them again from time to time, that I might know their progress.

Another servant of the sovereign (of a higher class) is a constant attendant. He is one of some musicians whom the king appointed to learn European music. He obtained a Testament; and, in conversation with a neighbour, who was a notable diviner, and a friend to the superstitions of the country, he so forcibly urged the subject of religion, that the diviner came to Chapel, and the next day threw away all his idols and charms, declaring his entire renunciation of them.—*Monthly Extracts for March, of the British and Foreign Bible Society.*

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SOUTH SEAS.

EIMEO.

Extracts of a Letter from Rev. J. M. Orsmond, dated Griffin Town, January 13th, 1830, addressed to the Directors.

During the past year nearly twenty from among the vilest of the vile have come forth and have joined our church. Not one has been suspended or excommunicated. We have not as yet had one tainted with false doctrine among us; and those who have been sent here from Bunauia and Papeete, by the hand of what I consider persecution, because of their erroneous doctrine, have, without exception, been reclaimed, and are reunited with us as members. A little friendly, dispassionate reasoning does more than fifty publick judgments. I like to meet such poor deluded creatures on their own ground, if possible, and so carry the palm of victory in the hand of

conviction. On the whole, I feel encouraged from a review of the past.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church-members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property.—*Lond. Miss. Chron.*

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SANDWICH ISLANDS.

Semi-Annual Letter of the Missionaries on the Island of Oahu, dated Sept. 20, 1830.

The last number, pp. 113—118, contained highly interesting extracts from a semi-annual letter of the missionaries on the island of Oahu, narrating, among other things, the state of education in that island, the operations of the printing establishment designed for the benefit of all the islands, and some remarkable facts illustrative of the progress of religion among the natives. A few extracts will now be given from another letter respecting the same branch of the mission, dated six months later.

Progress made in the supply of Books.

The supply in March had risen as high as 13,632,800 pages. The printing done from March 20th to Sept. 20th, was as follows:

		Pages.	*Copies.*	*Pages.*
First Book for Child. (3d ed.)	36	10,000	360,000
Regulat. for Churches,	3	30	90
Scripture Catechism,	72	10,000	720,000
Psalms,	24	10,000	240,000
Handbill, for the king,	1		200
Romans, (2d sheet,)	12	10,000	120,000
Appen. to spell. book, (3d ed.)	8	10,000	80,000
Hymns, (5th ed.)	72	10,000	720,000
Hist. of Joseph, (2d ed.)	60	10,000	600,000
	288	70,030	2,840,290

Progress of Education on the Island.

The annual examination of the schools in Oahu was on the 19th of April. The results show an increase, since February, of eight schools, 600 adults, and 294 children; or a total increase of 894 learners, viz:—

Schools, 210; readers, 3,061; writers, 1,602; adults, 5,197; children, 1,438; total, 6,635.

A quarterly examination of the schools of Honoruru was attended July 19. The schools in other parts of the island were examined by native teachers appointed for the purpose. The result was much the same as the above. Owing to the want of suitable instructors and other causes, the improvement in our schools from year to year is not so great as we should be glad to see. Many, who are classed among readers would hardly be ranked as such in our own country. But they have practised putting syllables and words together, and are, therefore, put down as readers. Many who cannot read a syllable, are able to repeat large portions of some of our books from memory. But we are compelled to discourage this method of learning, as it essentially retards their real progress in learning to read. Many of those who are put down as writers have practised only on a slate. Frequent efforts have been made to raise the qualifications of native teachers, but our success has not been equal to our wishes. About the middle of July, Doct. Judd returned from Waimea, and not long after commenced a school for teachers, which consists of about one hundred scholars. Doct. Judd spends part of four days in a week with them, and another of our members spends a part of one. They are instructed in reading, writing, and arithmetick. A female school of teachers is also instructed by Mrs. Judd, Mrs. Clark, and Mrs. Chamberlain. The school consists of about forty scholars. Their attention is directed principally to reading and writing.

About the middle of June, the king, Kaahumanu, and several other chiefs, left this place for the purpose of making the tour of all the windward islands. This measure met our cordial approbation, since it would have the double effect to call the king away from the temptations of Honoruru, and excite the people, whom they should visit, to higher attainments in learning and morals. They have accomplished the tour of Malokai, Ranai, and Maui, and are now in some part of Hawaii.

Admissions to the Church.

The number of natives admitted to the church of Honoruru previous to March 20th, was 87, of whom one had been excommunicated, and five had died apparently in the faith. From that date till the date of the present communication, it appears that 13 persons were admitted, and 11 propounded for admission.—*Miss. Herald.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of May last, viz.

Of Josiah Sherman, Esq. Albany Presbytery	$7 06
Of Rev. Jeremiah Wood, do. do.	1 37
Of Hugh Auchincloss, Esq. 1st Presbytery, New York	50 00
Of Samuel Bayard, Esq. Princeton	16 66
Of Rev. Geo. S. Woodhull, for the Scholarship of 1820	10 00
Of John Forsyth, Esq. one of the Executors of Robert Hall and of his sister Marrion, their legacies, each $1250, to found a Scholarship, to be called the ED. Scholarship	2500 00
Amount	$2585 09

View of Publick Affairs.

EUROPE.

The most recent advices from Europe are from Liverpool, of the 17th of May, and from London, the 16th of the same month. The last accounts are of a very different aspect, as to the prospect of an immediate and general war in Europe, from those which reached us a month ago. All the great powers, however, are in such a state of preparation for war, and there are so many conflicting interests not yet arranged, that it would not be matter of much surprise if the next arrival should announce the actual commencement of a general war. At present, however, with the exception of the sanguinary warfare between the Poles and the Russians, Europe would seem to be disposed to remain at peace.

BRITAIN.—The existing British ministry, finding that on the final question being taken in the House of Commons on their *reform bill*, there was a majority of EIGHT against it, tendered their resignations to the king. He refused to accept them, and determined forthwith on the bold measure of appealing immediately to the sense of his people, by a dissolution of parliament; and in this measure he acted with such promptitude as to take the House of Lords completely by surprise. Neglecting the usual ceremonies on such occasions, he appeared in person among them, while they were in great confusion, and endeavouring to get up a petition to him not to dissolve the existing parliament. His Majesty took his seat on the throne, wearing his crown and holding his sceptre in his hand. The Commons were summoned to attend at the bar, and about a hundred immediately gave their attendance. The speaker, on reaching the bar, brought up the civil list bill, and several others: and the royal assent was given in the customary manner to these bills. The king then read, in a firm tone of voice, a speech of which the introductory part was as follows:—

"*My Lords and Gentlemen*—I have come to meet you for the purpose of proroguing this Parliament, with a view to its immediate dissolution.

"I have been induced to resort to this measure for the purpose of ascertaining the sense of my people, in the only way in which it can be most conveniently and authentically expressed, for the purpose of making such changes in the representation as circumstances may appear to require, and which, founded upon the acknowledged principles of the constitution, may tend at once to uphold the just rights and prerogatives of the crown, and to give security to the liberties of the people."

The king then thanked the Commons for several acts they had passed, particularly for one in which they had made a provision for "the state and comfort of his royal consort." He then assured both Lords and Commons that he entertained "the best hopes of a continuance of peace," and that his "most anxious endeavours should be used to preserve it." After this, he declared that he had resolved on the dissolution of Parliament "only by a desire and personal anxiety for the contentment and happiness of his subjects." He then turned to the Lord Chancellor and said, "My pleasure is, that this Parliament shall be prorogued, and forthwith, to Tuesday the 10th day of May next." The Lord Chancellor immediately said,—"My Lords and Gentlemen—It is his Majesty's will and pleasure that this Parliament be prorogued to Tuesday, the 10th of May next, to be then here holden, and this Parliament is accordingly prorogued till Tuesday the 10th day of May next." The Commons then immediately withdrew, and the king returned to his palace, amidst the enthusiastick acclamations of the people.

The foregoing transactions took place on the 22d of April. The next day the writs for the election of a new Parliament were issued, and the information spread with unprecedented rapidity into every part of the united kingdom. Never probably was England more agitated than it had been from the time of the dissolution of the Parliament, up to the date of the last advices. By the popular party the king is compared to Alfred the Great, and lauded to the skies. London has been illuminated, and in various parts of the country demonstrations have been given of ecstatick joy. On the other hand, however, the aristocracy have also been active, and it appears that their influence is greater than had been expected. Both parties were straining every nerve to attain the ascendancy in the pending elections for members of Parliament. The popular party calculated with confidence on a majority in the new Parliament, of from 100 to 150 members. A majority we have no doubt they will have—to what amount time only can disclose. In England, Scotland, and Ireland, and equally in all, the elections and the cause of reform, are the all-absorbing topicks. Nothing else is talked of, and on no other matter have we any report to make. We cannot, however, withhold the remark, that the reform bill, when carried, will probably be followed by great disappointment. The people look for immediate relief from their burdens and sufferings, and this relief no reform can produce—it can come only by slow advances; and we are not without fears that when the people feel their power, they will not use it with moderation and discretion. The hierarchy, we believe will, and we are sure it ought, to lose its secular influence, power and patronage—but we forbear. The duchess of Wellington died on the 24th of April.

FRANCE.—The month past has given us no news of much importance from France. There have been numerous ephemeral changes and unimportant occurrences, of which it does not comport with our plan, in this department of our Miscellany, to take particular notice. The Session of the late French Chambers, or National Legislature, terminated on the 20th of April; when King Louis Philippe delivered to them, in person, a kind of valedictory speech, or address, which was well received. The Chamber of Peers put a negative on several bills sent to them by the Chamber of Deputies, which has given much dissatisfaction to the popular leaders, and to the party generally. The truth is, there is a very powerful republican party in France—a party that wish that the form of government should be that of a Republick, and not of a Monarchy. They consented to the present form for fear of foreign invasion and of internal excesses, but they have never been satisfied. They think that the government, even in its present form, might be, and ought to be, more popular and republican in its measures and spirit than it has been, or is at present. They suspect that those now in power have high monarchical wishes and views, and are endeavouring to shape all their measures in favour of regal and aristocratic pretensions and privileges. They think that the Peerage, if it must exist at all, ought not to be hereditary, and hope, at the next Session of the Chambers, when the number of Deputies will be considerably enlarged, and the state of the Peerage is to be finally settled, that no hereditary honours or titles, except those of the King, will be suffered to remain. This republican party also, would willingly have interfered with arms, to prevent Austria putting down the efforts of the patriots in Italy to effect a revolution there; and they probably have wished, and still wish, that France should interpose decisively in favour of the Poles, and perhaps of the Belgians also. It is this party which has recently produced some disturbances in Paris; and, with a view to thwart the Government, is doing all it can to honour the name and commemorate the exploits of Buonaparte. The Government, however, is still able to control this party—yielding to it in some things, and decidedly resisting it in others, and resolutely persisting in its endeavours to preserve the peace of the nation with foreign powers. At a recent meeting in Paris of the diplomatick corps of foreign nations, King Philippe gave, in reply to an address, the most unequivocal assurance of his desire and determination to preserve, to the utmost of his power, the peace of Europe. On the whole, we consider the state of France as still unsettled and equivocal; yet we hope that the necessary changes, if changes are indeed necessary, may be made without another overturning; but still we fear while we hope. Fayette is with the republican party, although he probably does not approve of all their measures.

BELGIUM remains much as it was represented to be in our report of last month. The last accounts state, that the national Congress was to convene on the 18th of May, when the decision of the Prince of Coburg, to whom the throne of that country had been offered, was expected to be definitely announced. This acceptance, if it take place, will doubtless extend English influence in that country; and yet we have seen one account, which states that the British court is decidedly opposed to this acceptance. In the mean time, intrigues, and plots, and confusion, greatly prevail, and the existing

ministry are exceedingly unpopular. The meeting of Congress is looked to as a remedy for these evils—with how much, or how little reason, time will manifest.

Spain and Portugal.—These powers have recently given umbrage both to Britain and to France, by the ill treatment of British and French subjects and agents; and have been obliged to make humble concessions and prompt reparations to the offended powers, in order to avoid something worse.

Italy.—The last accounts from Italy state, that since the retrograde movement of the Austrian troops (for France insisted that these troops should be withdrawn) the patriots of Italy are again active, and causing some uneasy apprehensions to the Pope. Whether they will be able to effect any thing in favour of freedom remains to be seen—We think their prospects are by no means flattering.

Greece.—There has been another revolution in Greece. The representation is, that Capo d'Istria played the tyrant to such a degree as to be no longer sufferable; and that the people have risen, and taken all power out of his hands, and committed it to a council of their own appointment—This is all we know at present; and perhaps this statement, though positively made in the European papers lately received, will not turn out to be in accordance with facts. The poor Greeks seem to have been lately overlooked by the great powers, in consequence of their being obliged to look after their own concerns. Perhaps the Greeks, like other people, will do best—we think they will—if left to manage their own affairs in their own way.

Austria and Prussia.—These two great powers appear to be watching with much anxiety the Belgic and Polish revolutions; to both of which there is no doubt they are decisively hostile; yet afraid to interfere, lest they should bring upon themselves foreign war and internal commotions. How long they will be able to keep their present attitude we are not able to conjecture. They will be fortunate if they can maintain it permanently.

Poland.—Never did a people contend for freedom and independence with more devotedness and heroick bravery, than the Poles have done, since the commencement of their late revolution: and it has been well remarked, in several of the European journals, that their cause as justly calls for the interference of other nations, as did that of Greece. Their brave army has also come under the chief command of one of the ablest generals of any age or country. Some of the manœuvres and enterprises of Skrzynecki (pronounced *Skrenetske*,) have strongly reminded us of those of our own Washington. Finding that the advance of the Russians under General Weimar, on the right of the Vistula, and in the neighbourhood of Warsaw, seemed to think themselves in safety, and to be somewhat off their guard, he caused a bridge of boats over the river to be covered with straw, on the night of the 31st of March, so that he passed it with his whole army, in such silence as to be unobserved either by friend or foe, till he fell with resistless impetuosity on Weimar's army, and put it completely to the route. He drove before him, through the whole of the succeeding day, every Russian corps that he found in his way, till the exhaustion of his troops compelled him to halt, in the evening. From that time till the date of the last accounts, he and field-marshal Diebitsch (De-bitch,) have been trying their whole skill in generalship, each to get the advantage of the other; and we may at least say, that the Russian conqueror of the Turk has met his full match in the accomplished and wary Pole. We cannot pretend to give in detail an account of the numerous actions and manœuvres which have taken place—they have generally been in favour of the Poles; but in two instances, the intemperate courage of Polish generals, in pointed disobedience of orders, rushing on troops of manifold their own number, has been productive of most disastrous results—diminishing the Polish army by at least 12,000 men. After much and skilful management, Diebitsch was able to concentrate his whole army; and then, greatly superior in numbers to that of Skrzynecki, offered him battle, and did all in his power to draw on a general engagement. This the Polish general wisely and skilfully avoided, and fell back, constantly fighting the advance of the Russians, till he nearly reached Praga. Then the Russian general, fearful of a hostile population in his rear, and of being cut off from his supplies and reinforcements, took his turn to retreat, and the Polish general his turn to advance; and to harass the rear, and cut off every corps that was detached from the main army. In this manner the two armies, at the date of the last accounts, were brought very nearly to the position they were in when Diebitsch began to advance. We must not omit to mention, that about the time that Skrzynecki passed the Vistula, General Dwernicki, a bold and skilful partisan officer, marched a small army in a south-eastern direction from Warsaw, to endeavour to promote insurrectionary movements against the Russians among several of the former Polish provinces, and to attack the troops stationed there. For a time, his success was of the most brilliant kind, and

will probably indeed be of great ultimate utility. But the Russian forces in that quarter, after being concentrated and reinforced, outnumbered him so far, and pressed him so closely, that he was obliged, to avoid capture, to march into Austrian Galicia. Thither the Russians followed him, till they were stopped by a corps of German cavalry —They then apologised and retired; and the troops of General Dwernicki were compelled to surrender their arms, and to consent to be cantoned in such place as the Austrian authorities might appoint. This intelligence has been brought by the last arrival, and perhaps is not entirely correct; we fear however it is materially so—The Poles have taken several thousand Russian prisoners, some of high rank, and many cannon and small arms, and other stores, of which they were in great want. It is calculated that the Russian army has lost from fifty to sixty thousand men, by capture, death, and disease, since this Polish invasion. But the loss of the Poles has also been severe; and the country, traversed by both armies, has been so desolated, and agricultural operations so interrupted, that famine is seriously threatened. The cholera, too, has appeared in both armies. It is indeed represented as not having hitherto been malignant—A wide leathorn belt, lined with flannel, and worn next the body, is said to prove highly salutary. Yet the state of Polish affairs, viewed in all their connexions and prospects, is affecting and afflictive, in a high degree. We sympathise with them, fear for them, and pray that God in his providence may send them deliverance, in whatsoever way he may see meet to appoint; and we hope he will.

RUSSIA.—Great as have been the Russian losses in Poland, it is said that the war is popular in Russia; and that there has been a recent levy of 150,000 men to reinforce the army under the command of Diebitsch. Humanly speaking, therefore, it would seem as if the unhappy Poles must at last be crushed. But the race is not always to the swift nor the battle to the strong. In ways unexpected and sometimes unthought of by mortals, the most formidable military preparations have frequently been rendered abortive. So it may be again—we say not that it will. The destiny of Poland is in the hand of the Almighty, and he will do that which seemeth him good.

TURKEY.—There has been a serious insurrection for some time past in the western part of European Turkey; and in an English journal brought by the last arrival we find the following paragraph:—"If it be true, as our Vienna communication announces, that the Pacha of Scutari is on his march to Constantinople, to re-establish the Janissaries, and to annul the Russian treaty, the emperor Nicholas will have to send another army across the Balkan, to re-establish his Turkish relations." Possibly here may be the way in which Poland may find deliverance.

[We find that our chronicle cannot, for the present month, circumnavigate the world. We yield reluctantly, but we must stop here.]

☞ Our attendance on the General Assembly has not permitted us to finish, in our present number, as we wished and expected to do, the Memoir of Captain Wickes, and our Review of Luther on the Galatians. Those articles required an examination of papers, for the careful perusal of which we found it utterly impracticable to redeem the necessary time, during the past month—We hope to complete both these articles in our next number; and also to continue the interesting essays on Mental Science—whose author pleaded the same apology with us—an attendance on the General Assembly—which we have offered to our readers, for an interruption for one month of a series, the unbroken continuance of which would naturally be expected. Our present number also is issued later in the month than usual. This has partly been occasioned by waiting for the interesting reports of the Boards of Missions and Education, attached to our work—the perusal of which will, we are sure, give our readers a pleasure which will abundantly compensate for a little delay.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JUNE 1, 1831.

THE FIFTEENTH ANNUAL REPORT

OF THE

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY,

Of the Presbyterian Church in the U. States; laid before that body in May, 1831.

The conversion of this revolted world to God must be regarded by every devoted christian, as an object of paramount importance and intense desire. The achievement of this hallowed enterprise has been formally and solemnly committed by the Great Head of the Church, to those who were purchased with his precious blood. To the chosen and sanctified members of his own "little flock," he exhibited "the world" as the appropriate field of benevolent effort and action; and to them he said, explicitly and emphatically, "Go *ye* into all the world and preach the Gospel to every creature." The obligation imposed by this divine command is certainly co-extensive with the work of redemption from sin—and it will rest in all its original force, upon the conscience of every ransomed sinner, until the last stone in the spiritual temple of Jehovah Jesus shall have been laid, with shoutings of "Grace, grace unto it." The elements of the moral revolutions which must precede and accompany the universal and triumphant reign of the Son of God upon earth, and the instrumentalities which are to be employed in effecting those moral revolutions, are all embosomed in the true and visible church of Jesus Christ. The high responsibilities of the work to be done are resting, therefore, pre-eminently, if not exclusively, upon those who have sincerely covenanted with God, and made a credible profession of the christian religion. From a share in these responsibilities, precisely proportioned to gifts bestowed, and opportunities afforded, no professing christian can possibly be freed. Whether he be viewed singly, as an individual member of the church universal, or in his more direct and immediate connexion with any particular branch of that universal church, he is manifestly bound by the prescribed and acknowledged terms of the covenant of grace, to live, and labor, and if need be, to suffer and die in the work of extending and establishing the kingdom of the Redeemer among men. In the household of faith, the principle has been immutably established, and where circumstances require, it must, in all its extent, be reduced to practice, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

In presenting to the General Assembly an outline of their missionary operations during the past year, the Board are delightfully constrained both by a sense of duty and of gratitude, to acknowledge that the evangelical spirit of missions is manifestly and rapidly increasing, in the particular branch of the Church with which they stand connected, that the principles embraced in the preceding remarks are beginning to be more fully understood and appreciated by the Officers and private members of the Presbyterian Church, than they formerly were. A spirit of sober inquiry, in reference to the obligations of the Church in her distinctive character, has gone forth extensively, and many of the private members and inferior judicatories have been aroused from their slumbers, and excited to comparatively vigorous and systematic efforts in the missionary enterprise. The beneficial results of such inquiry, are already exhibited in the increase of Sessional Auxiliaries, Corresponding Executive Committtees of Presbyteries, Missionary laborers and the means of their support. The advances, however, which have been made, in the course of the year, in these particulars, although truly encouraging, your Board are compelled to say, have fallen far, very far short, of those sacred and elevated attainments in christian liberality, and benevolent effort, which the mental and pecuniary resources of the church warranted us to expect,

and which the pressing necessities of the destitute and perishing imperiously demanded. The propriety of this remark will be but too fully illustrated in the details of the present report.

The operations of the Board during the past, as in former years, have been confined almost exclusively to the narrow limits of our own country. The map of the world has indeed been before them; the thrilling cry of six hundred millions of perishing heathen and Mohammedans has fallen upon their ears and affected their hearts, but they have been painfully compelled, by their scanty resources of men and means, to withhold from them the bread of life eternal.

No efficient measures have been adopted by the Board, to supply the spiritual wants of the destitute beyond the limits of the United States, except those which were in progress at the date of our last annual report, in Lower Canada, and among the Chippeway Indians in the North Western Territory. The station at Laprairie, near Montreal, is still occupied by a solitary missionary, who is but partially supported by the Board, and the self-denying and disinterested labors and sufferings of the Rev. Alvan Coe, have been continued among the benighted Chippeways. The prospects of usefulness, at both of these distant stations, are, at present, peculiarly encouraging, and the repeated calls for more laborers have been loud and affecting, but they have remained hitherto unanswered, because the men and means necessary have not been at command. In the neighborhood of Laprairie the way is now prepared for the permanent establishment of one or two additional missionaries, at the small expense to this Board of $100 a year each. In the very midst of the wildernesses of the wandering Chippeways, an effort has been made, to secure the benefits of religious instruction, and the stated preaching of the gospel, which may well excite the surprise, and we would fain hope, will speedily awaken the sympathies and draw forth the contributions of this highly favored christian community, in their behalf. By six Indian traders residing at Sandy Lake, in the interior of the Chippeway country, an importunate application has recently been made to the Board for the establishment of a mission and school among them, and the sum of four hundred dollars annually, for four years to come, has been formally pledged by these six individuals, to aid in the support of such an establishment. This interesting proposition has been taken into serious consideration by the Board and it remains for the Assembly and the churches under their care to say, whether this secluded desert shall "blossom as the rose," or be doomed to perpetual sterility and gloom.

The names of the missionaries and agents who have last received appointments, or re-appointments from the Board in the course of the last year, together with their fields of labor, and the periods of time for which they have been commissioned, are embraced in the following list.

[This list is here omitted, but will be inserted in the Report.]

Of the above named missionaries and agents, there have been employed in New York 43; in New Jersey 5; in Pennsylvania 48; in Delaware 3; in Maryland 5; in Virginia 12; in North Carolina 11; in South Carolina 2; in Georgia 2; in Alabama 3; in Ohio 45; in Kentucky 11; in Tennessee 11; in Indiana 12; in Illinois 6; in Mississippi 4; in Louisiana 1; in Missouri 3; in Florida 1; in Arkansaw Territory 1; in Michigan Territory 2; in Lower Canada 1; in the North Western Territory 1.

Fields of Labour assigned.

Of the 233 Missionaries embraced in the foregoing list, 188 are pastors of one or more feeble congregations or supplies, for one year, of limited, destitute districts, embracing several stations for preaching; 34 have been commissioned as itinerant laborers, for shorter periods of time, with a view of collecting congregations, organizng churches, and preparing the way for the permanent location of missionaries, and 11 have been employed in special agencies for the Board.

Appointments, re-appointments, and appropriations.

The whole number of appointments and re-appointments embraced in the present report is 314. The whole number of Congregations and Missionary stations is more than 350. The whole amouut of time embraced in all these appointments and re-appointments, is 264 years and 6 months; and the whole amount of money appropriated including special agencies, and the expenses of the office of the Board for 264 years of ministerial labor is $34,198.26 and the average expense of each year's labor, is about $129.

By refering to the preceding details, it will at once be perceived, that some of the commissions here enumerated were in part fulfilled last year, and that some of them remain to be fulfilled hereafter. The specific design of the present calculation is to exhibit the *sum total* of the appropriations made for a given amount of Missionary labor—and the average expense of each year included in that amount.

Economy in Appropriations.

In accordance with the views which have frequently been presented to your Board by individual ministers, churches, and presbyteries, a rigid system of economy has been adopted in all our appropriations and expenditures. No outfits are allowed to Missionaries—and the highest amount appropriated within the United States for one year's service is 200 dollars. The ordinary allowance is 100 dollars a year. Our Missionaries are required to form Auxiliaries to the Board on the 50 cent plan, in the congregations they serve, and thus to return to our Treasury a part of the appropriations granted.—To supersede the necessity of outfits and pledges from the Board for full missionary wages, great pains have been taken to prepare the way for missionaries, especially in the new and destitute settlements of the West, by a systematic arrangement of circuits, and by prudent efforts to obtain subscriptions from the people applying for assistance. The past experience of your Board warrants an expression of their decided conviction, that they can in this way, without an appropriation in any case of more than 200 dollars, provide for the comfortable support of as many faithful and well qualified missionaries as may be found willing to engage in the work of Domestic Missions.

Of the commissions granted to missionaries and named in this report, the amount appropriated for a year's service in *eleven* of them is 200 dollars—in *twelve* between $100 and $200, and in all the rest $100 or less.

Amount of labor performed.

The amount of labor actually performed by all our missionaries in the course o the last year, is equal to *one hundred and twenty-nine years*—exhibiting, in this important particular, an increase of more than one third, or 49 years more than we reported in 1830.

Present state of the Treasury.

The actual receipts into the Treasury of the Board, since the last report, including interest on the permanent funds, and payments for the Missionary Reporter, have been $19,158.35, shewing an increase of more than fifty per cent.. The entire amount of expenditures during the same period has been $22,158.35—A portion of this sum has been paid for services rendered previous to the last report, and a portion of it has been paid in advance for services hereafter to be performed.

Balance against the Board $3.000—Considerably more than this sum has been pledged to the Board by individuals and auxiliaries, and will soon be paid. The appropriations embraced in this report, remaining unpaid, amount to several thousand dollars.

A large part of these appropriations however have been made very recently, and will not at present be needed. A lesser portion of them will shortly become due to our missionaries, and ought to be punctually paid. The Board look with confidence to the churches, for the enlarged resources, which will become indispensably necessary to enable them to meet engagements already made, and to extend their future operations, as their duty seems to demand—nor can they hesitate to believe that all the requisite funds will be cheerfully and liberally furnished by those to whom the Lord of the harvest has committed treasures accompanied with the sacred injunction "*occupy till I come.*"

Sessional Auxiliaries and Annual Subscriptions.

More than 150 new auxiliaries have been reported to the Board during the past year, and the whole number of sessions and congregations now organized on the 50 cent plan, exceeds five hundred. Some of these auxiliaries have been formed in direct connection with Presbyteries which are themselves auxiliary to the Board. In these cases the names of the congregations are not published in the list of our immediate auxiliaries. Very few of the Presbyteries have chosen this plan

of organization, and the Board cannot but indulge and express the hope, that all the Presbyteries will speedily and cordially adopt that plain and simple but systematic and efficient plan of the Board, which brings the sessions and congregations into a direct auxiliary relation, and secures uniformity and efficiency in the measures adopted for raising funds. As the chief dependence of the Board, for pecuniary resources, is upon permanent sessional auxiliaries, and the sum expected from such auxiliaries, on the 50 cent plan is comparatively small and cannot materially interfere with any other benevolent operations, and as annual collections for the Board have been dispensed with, it is hoped that very few, if any, of the churches in connection with the Assembly, will long withhold the small amount which might thus be secured to the Board. Could the entire church be brought up to the work of Domestic Missions, and the names of communicants and such members of the congregations as might be disposed to unite with them, be enrolled as members of auxiliaries, on the 50 cent plan, a sufficient revenue would be annually secured, to answer all the purposes of the Board. The accomplishment of this desirable object will be kept constantly in view—and the measures already in progress will be vigorously prosecuted from year to year, in the confident expectation of complete ultimate success.

As considerable time, however, must necessarily elapse, before this plan can be fully consummated, and as the number of our Missionaries and Agents, and consequently the amount of our appropriations are constantly increasing, it is found necessary, for the present, to provide funds for the Board, by annual subscriptions and donations of larger sums. We are happy to inform the Assembly, that several liberal donations and subscriptions for ten years have been obtained since the last report was presented. From an unknown friend of Missions in the State of Mississippi a munificient donation of four hundred dollars has been received. From several individuals in the State of Kentucky payments have been made of fifty dollars each, as the first fruits of a plan, which originated in Lexington, for raising $50,000 from 100 individuals in 10 years. Such instances of christian liberality among the private members of our churches in distant and different parts of the land, have greatly cheered and encouraged your Board in the prosecution of their work, and can scarcely fail of producing a salutary influence upon the minds of all who realize their responsibilities as the stewards of God. The view which has already been presented of the state of our Treasury, and the amount of appropriations which have been made, renders it sufficiently obvious, that a large increase of such donations and subscriptions, is not only desirable, but indispensably necessary, in order that the operations of the Board may be continued and extended, as it is important they should be, without involving our Treasury in heavy debts. A distinct apprehension of the real wants of the Board, on the part of those who possess the means of relief, will prompt them, we trust, to a cheerful imitation of examples so truly liberal and praise worthy. "The Lord loveth the cheerful giver;" and he himself hath said, "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

A new plan of providing for the support of Missionaries.

In some of the congregations in Philadelphia, and in neighboring cities, the plan has recently been adopted with success, of providing for the permanent support of Missionaries by individuals, or associations of individuals, agreeing to contribute annually *one hundred dollars*—for which sum the Board pledge themselves to sustain a laborer on Missionary ground, for twelve months, in any State of the Union, which may be designated by the coutributors of that amount. On this plan associations have been formed of twenty individuals at $5 each—of ten individuals at $10 each, of four individuals at $25 each, and of two individuals at $50 each; and thus provision has been made in three or four comparatively feeble churches, for the support of twelve or fifteen Missionaries. It is supposed there is hardly a congregation, in connextion with the Assembly, which is able to support a pastor, that might not with suitable exertions sustain, at least, ONE Domestic Missionary. And not a few of our wealthy churches, might easily furnish the means of supporting from five to ten annually. In one instance the teachers of a Sabbath school in this city have formed themselves into a Missionary association, and without any great exertions secured at once the amount required for the support of one Missionary. In accordance with this plan, resolutions have been adopted by some Presbyteries, and pledges given, to raise in the course of a year, a given amount of money for the use of the Board. One Presbytery in North Carolina has thus

virtually provided for ten Missionaries, by a resolution to raise one thousand dollars; and another in New Jersey has provided for six Missionaries, by a resolution to raise $600 in the course of twelve months. Should liberal individuals, churches, Sabbath school teachers and Presbyteries generally, adopt this plan and prosecute it vigorously—the Treasury of your Board would soon be filled to overflowing—and its operations would cease to be limited by want of pecuniary resources.

Corresponding Executive Committees of Presbyteries.

It is highly gratifying to your Board to be able to state, that the plan submitted to the Assembly in our last annual report, for bringing the Presbyteries, through the agency of Corresponding Executive Committees, into direct and immediate connexion and co-operation with the Board in the missionary work, has been very cordially adopted by a large number of those efficient judicatories, in different parts of the country—and that the beneficial results of this system of correspondence and co-operation, have been already extensively realized and acknowledged by such Presbyteries, and by many of the feeble congregations which have been brought under their particular supervision. From nearly one half of all the Presbyteries under the care of the Assembly, the Board have received satisfactory assurances of their entire approbation of this plan of correspondence, and of their disposition to aid the operations of the Board with their prayers, their counsel, their contributions, and their personal exertions. In the appendix to this report, a number of the resolutions which have been formally adopted on this subject, by several important Synods, Presbyteries, and Sessions, will be published. It is confidently believed that many more Presbyteries will soon adopt this plan of correspondence, and the Board deem it a matter of so much importanee to keep it distinctly before the churches, that they take the liberty of introducing in this place, a short extract from their last report, defining the powers and specifying the duties of Corresponding Executive Committees.

"It is proposed that each Presbytery shall appoint annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly's Board; to be invested with the following powers:—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.
2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly's Board, and be held subject to the orders of said Board.
3. To select and recommend to the Executive Committee of the Board of Missions, missionary fields, and missionary labourers, and also, to locate such missionaries as may be sent to them by the Board for specific instructions.
4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board."

The Board would again suggest, that it is a matter of great importance, that Corresponding Executive Committees should be composed of active and efficient men—that they should be located in the immediate vicinity of each other—that the number necessary to transact business should be small—and that a due proportion of each Committee should be ruling elders.

One of the prominent duties of such Committees is to prepare and communicate to the Board, a minute and accurate statement of the number, location, and wants of the vacant and feeble congregations, and destitute districts, within their bounds, and the amount of aid which may be deemed indispensably necessary, to each, for the permanent support of the gospel among them. The success of the Board in procuring missionaries, for distant churches especially, depends materially on the official information which they are enabled to present to those who apply to them for commissions. They would, therefore, importunately request of all the Executive Committees in correspondence with them, a prompt and special attention to this part of their official duty.

Itinerant Labours.

The particular attention of your Board has repeatedly been directed, within the last year, to the importance of Itinerant Missionary labours in the more destitute

districts, and new settlements of the country. Appeals of the most solemn and affecting nature have been made to them on this subject by influential and experienced ministers and laymen in the West; and they are now fully convinced, that immediate and persevering efforts are urgently demanded of them, to extend the blessings of the gospel, to organize congregations, and establish churches, in many portions of the land which have hitherto lain waste and neglected. To effect this highly important object in a systematic and economical manner, the Board have had it in contemplation to establish, in such destitute districts, regular circuits for preaching, embracing such a number of stations as may be visited and supplied by the missionary with frequency and regularity. By some of our agents, and by one in particular, in the state of Indiana, successful efforts have already been made to organize circuits of this description, and the way has been prepared for sustaining several itinerant labourers, at the comparatively small expense to the Board of two hundred dollars a year. It is hoped, that the attention of Corresponding Executive Committees of Presbyteries will be particularly turned to this subject, and that more extended efforts will hereafter be made, to enlarge, in this way, the boundaries of our church, and the visible kingdom of our Divine Redeemer. With a view to the same end, it would be gratifying to the Board to employ, more frequently than they have done, for short periods of time, settled pastors, who are surrounded by destitute districts of country; who, by devoting to such districts, two or three months in the year, might be instrumental in gathering congregations, planting new churches, and introducing missionaries into fields of permanent usefulness.

Missionary Reporter and Education Register.

The second volume of this monthly publication was commenced in September last, with some alterations in the plan of the work, designed to adapt it more fully to the purposes of the Monthly Concert. About 6000 copies of the present volume are circulated monthly, and distributed throughout almost every section of the church—and your Board regard it as a valuable auxiliary to their operations. At the close of the present volume, a farther alteration is contemplated, with a view of rendering it entirely subservient to the cause of Foreign and Domestic Missions—and efforts will be made to furnish in a more condensed form, a greater *variety* of missionary and religious intelligence—together with occasional original essays, and addresses for the Concert of Prayer.

Although the payments made directly into our treasury for this work have fallen somewhat short of the expenses incurred in its publication, yet it is fully believed that the entire income has considerably exceeded the expenditures from the commencement. A great many payments for the Reporter have been made immediately to Sessional Auxiliaries, and have been included in our acknowledgments of receipts from those Auxiliaries. Many members of Auxiliaries on the 50 cent plan have been induced to become contributors of one dollar a year, instead of 50 cents, in order to obtain the Reporter, and in this way, a considerable amount of money has been secured, which would not otherwise have come into our treasury—and information has thus been extensively circulated, which has a direct tendency to nurture and increase the missionary spirit. By continued efforts to extend far more widely the circulation of this very cheap and valuable periodical, on the part of agents, missionaries, and other friends of the Board, it is believed, an important service would be rendered to the missionary cause.

Results of Missionary labours during the last year.

From a detail of their own past operations, and their plans for future usefulness, your Board now turn with peculiar pleasure to the contemplation of the many and gratifying proofs, with which they have been furnished, of the commendable zeal, fidelity, diligence and success of the 233 missionaries whom it has been their privilege to engage in the service of the churches. The true character of our missionaries, the nature of the service rendered, and the beneficial results of their consecrated labours, may be best illustrated by a brief and accurate detail of the various, and divinely-authorized means and instrumentalities used by them, for the purpose of training up the young, instructing the ignorant, relieving the oppressed, reforming the vicious, edifying the pious, and saving the perishing.

Preaching and distribution of the Scriptures.

With very few exceptions, the missionaries employed by the Board, the past year, appear to have been truly diligent and abundant in the appropriate duties of the ministerial and pastoral office. They have preached the word, in season and out of season—publicly, and from house to house. Family visiting has been very generally attended to, and in several cases reported, the performance of this duty has been followed with the happiest consequences both to the missionaries and their people. In nearly all the congregations, the Monthly Concert, and other meetings for prayer, and religious conference, have been regularly maintained, and in some congregations special seasons of humiliation, fasting and prayer, and, in others, public meetings for several days in succession, have been observed; and these exercises have very generally been accompanied and followed with the manifest blessing of God. Most of our missionaries have been statedly employed in preaching and exhortation from three to six times every week, and many of the children committed to their charge have enjoyed the invaluable privilege of regular catechetical instruction, and in some instances such instruction has been advantageously afforded to adults. Many of our missionaries have faithfully explored the districts assigned them, and ascertained and supplied the destitute with copies of the sacred scriptures.

Sabbath Schools and Bible Classes.

Special efforts have been made by our missionaries to revive, to enlarge, and to organize institutions of this description for the benefit of the young and rising generation—and in most instances, such efforts have been crowned with pleasing success. The number of Sabbath Schools, established by our missionaries, or brought under their general supervision, is estimated at 500, and the number of teachers employed in them is estimated at 2,500, and the number of learners at 18,000. Scarcely a congregation or destitute district of country is supplied by any of our Missionaries where one or more bible classes have not been established. The whole number in operation is estimated at 250. Many of them are in a flourishing condition, and the instructions imparted in some of them, have been signally owned and blest of God, for the awakening and hopeful conversion of the scholars.

The attention of our Missionaries in the West has been very particularly called to the benevolent enterprize, which originated in this city at the last anniversary of the American Sunday School Union, of establishing Sabbath Schools throughout the great Valley of the Mississippi. To encourage this good work, your Board gave a pledge, that each of their Missionaries in the Valley should establish within two years, from two to ten Sabbath Schools. By most of those Missionaries, this pledge has already been redeemed—and no doubt is entertained, that the anticipations of the Board, on this subject, will be fully realized before the close of another year.

Bible, Tract, Missionary and Education Societies.

For the organization or enlargement of such Societies, increased exertions have been made, during the last year, by our Missionaries generally; and in most cases, these exertions have been crowned with success. By several of our Missionaries, particularly in the South and West, important aid has been afforded to the Managers of the American Bible Society, in the great work of supplying every destitute family in the United States with a copy of the bible.

In aid of the Tract cause, successful efforts have been made by most of our Missionaries. The plan of *monthly distribution* has been extensively adopted, and in a large number of the congregations served by our Missionaries, associations have been formed, and efficient measures adopted for carrying this plan fully into operation. Many hundreds of thousands of pages of religious Tracts have been put into circulation, the last year, by such associations, and by the direct agency of our Missionaries. Several gratifying instances have been reported of the good effected by these unobtrusive messengers of mercy, in arresting the attention of the thoughtless, in closing the lips of the profane, in turning the drunkard from his cups, in reclaiming the backslider from his guilty wanderings, and imparting consolation to the pious poor of Christ's flock.

In most of the stations occupied by our Missionaries, truly laudable efforts have been made, not only to aid the funds of your own Board, but also, to assist the

American Board of Commissioners for Foreign Missions in their noble efforts to evangelize the heathen world. Very many of the congregations aided have been organized into Auxiliaries to the Board, and in some instances where appropriations of $100 have been made, the increase of strength and of liberality among the people has been such, that they have returned into our Treasury, before the close of the year, a fourth, and even a half of the amount appropriated by the Board.

In some of these congregations our Missionaries have established Societies auxiliary to the Assembly's Board of Education—and a lively interest has been manifested, by the Missionaries generally, and the people among whom they labour, in the operations and efforts of that Board. It is earnestly hoped, and confidently believed, that the exertions of our Missionaries, in the vitally important work of training up indigent and pious youth for the Gospel Ministry, will hereafter be greatly increased.

The cause of Temperance.

The commendations bestowed upon our Missionaries in the last Annual Report, on account of their zeal and activity in promoting the cause of Temperance, might here be repeated with peculiar emphasis and propriety. It is believed by the Board, that all our Missionaries are the decided and consistent friends of this good cause, and that they have spared no efforts which were deemed reasonable and judicious, to organize and enlarge Temperance Societies, on the principle of entire abstinence. In some instances they have been called to encounter strenuous and even violent opposition to these measures, but in despite of the clamours of the intemperate, and the criminal indifference of some professed christians, they have succeeded in establishing, or in sustaining and increasing at least three hundred Societies of this descripti n. The whole number of the members of such Societies in the congregations and districts supplied by our Missionaries probably exceeds twelve thousand.

Churches formed and Houses of Worship erected.

During the last year, between 20 and 30 new Churches have been collected and formed by our Missionaries, chiefly in destitute districts of country, where none had ever before existed, in connexion with the Assembly.

In the erection of Houses of Public Worship on Missionary ground, the zeal and liberality of the people, and the efforts of our Missionaries have been truly commendable and encouraging. Not less than *twenty-eight* such buildings have been erected in the course of the last year—and are now regularly occupied by flourishing congregations.

Revivals of Religion and additions to the Church.

With unfeigned gratitude and devout thanksgiving to the Great Head of the Church, your Board would here record the loving kindness and abundant mercies of the Lord, towards most of their Missionaries, and the people whom they have served in the Gospel during the past year. While the labors of all have been manifestly useful, the ministrations of some have been signally owned and blessed of God. In about *thirty* of the congregations under the care of our Missionaries, special seasons of awakening and refreshing from the presence of the Lord have been experienced. To the churches which have been thus graciously visited, unusually large additions from the world have been made. In some congregations ten, in others thirty, in others sixty, and in others nearly a hundred persons have hopefully been made partakers of the grace of God. Encouraging additions have been made to the great majority of the churches. The number added on profession to the churches supplied by 56 Missionaries who have reported particularly on this subject, is 726, and the whole number added on profession to all the churches supplied is estimated at 1500. The number added on certificate is estimated at 800. From these reports and estimates it appears that about 2,300 have been added to the churches supplied by our Missionaries during the last year.

Review and Conclusion.

With a view of presenting in a condensed form, the results of the calculations and statements embraced in the reports of the Board for the last four years, and of exhibiting in a perspicuous light, the strict economy of the plan of appropriations

adopted—the Board beg leave, in this place, to introduce the following

TABLE.

	1828.	1829	1830	1831
Number of Missionaries reported . .	31	101	198	233
Number of years embraced in commissions reported	8	50	182	264
Average appropriation for each years ministerial labor	375	300	130	129
Receipts	2.400	8.000	12.632.34	19,158.35
Appropriations, as presented in the reports	3.000	5.000	23.782.34	34,198.26
Number of auxiliaries	none	150	350	500
Congregations and destitute districts supplied	not repor	not rep.	300	350

From the foregoing statements it appears, that the operations of the Board, since its re-organization in 1828, have been annually and rapidly extending, and that there has been a very encouraging *increase* from year to year, in the number of their permanent auxiliaries, of their Missionaries, and of the congregations and destitute districts supplied, and also in the amount of their receipts and appropriations. It is, also, apparent, from the same statements, that the average expense of each year's ministerial labor, according to the plan of appropriations exhibited, has been so much *diminished*—that the Board are able to sustain, on an average, 3 laborers on Missionary ground, for a smaller amount of money than was formerly appropriated for the support of *one*.

In view of these radical and beneficial changes in their system of operations, and of the vast amount of good which has been effected by the instrumentality of the Missionaries employed, during the year past, the Board do now, with increased confidence, and with enlarged expectations, make their appeal, in the name and as the servants of the Assembly, to all the Synods, Presbyteries, Sessions and Congregations in the United States, for that cordial and enlarged patronage and support, which seem to be demanded, by the relations they sustain to the Head of the Church universal, to the supreme judicatory of that particular branch of the Church with which they have entered into solemn covenant; and to those destitute and perishing millions of American citizens, who are wedded to them by all the sacred ties which are created by a community of natural rights, civil liberties, and religious privileges.

As the Board of Missions are, under Providence, indebted solely to the General Assembly for their existence; and are directly responsible to them for all their acts; so are they wholly dependent on the Assembly, and on the Churches under their immediate supervision and control, for all the means and resources which are required to sustain their benevolent operations.—Under these circumstances, which, although well understood by the Assembly, are not, we apprehend, sufficiently appreciated by the christian community at large, the Board confidently expect that their appeal will be fully sanctioned and approved by the Assembly.

In soliciting, however, of the churches their fervent prayers and their liberal contributions, they would enforce their appeal chiefly, by presenting to their view the amount of good which has already been accomplished, and by spreading out before them the work which remains to be done, and by putting them affectionately in remembrance of their sacred relations and infinite obligations to Him who died for their offences and arose again for their justification, who, though he was rich, for our sakes became poor, that we through his poverty might become rich—If motives to action be needed, we would say to all expectants of immortality and life eternal, look ye to the manger, the wilderness, the garden and the cross—and let the love of Christ constrain you—Listen for a moment to the wailings of the lost, to the hossanas of the redeemed, and then turn an eye over the vast multitude of undying spirits, at home and abroad, which are pressing onward to the bar of God, regardless alike of the miseries of the former and the felicities of the latter; and without an anxious thought concerning their own eternal destiny—See them covered with the deepening gloom of a moral midnight—crowding the broad avenues to the grave; and to the fathomless pit which lies *beyond* it—without a living teacher to warn them of their peril—without even a Bible to mark out before them the pathway to heaven. When the attention of your Board is directed

to scenes like these—when they behold millions of their own countrymen, and hundreds of millions of the distant heathen, perishing for lack of vision—they feel as if, comparatively, nothing had been done, either by themselves or others to evangelize the world. But when they compare the present with the past—when they remember that by their own limited efforts during the last year, 233 Missionaries have been secured—350 congregations and destitute districts supplied—20 or 30 new churches organized—28 houses of worship erected—300 temperance societies—250 Bible classes and 500 Sabbath schools sustained and established—18,000 children brought under the influence of religious instruction—and above all, when they remember that 30 revivals of religion have been experienced under the labors of our Missionaries, and 1500 members added from the world, to the visible church of Christ—they are greatly encouraged, and desire to be found humbly and fervently ascribing unto God alone the honor and the praise.

It is, also, to your Board a source of additional encouragement, and a subject of devout thanksgiving, that the important work of Domestic Missions has been vigorously and successfully prosecuted during the past year, by a number of sister institutions in our own and in other denominations of christians in the land. We rejoice unfeignedly in their existence and prosperity, and we sincerely bid them God-speed in all their well directed efforts to save the souls of the perishing, and to extend the spiritual kingdom of our common Lord. The field yet to be occupied is extensive—the labors of all are needed, and were the operations of every Domestic Missionary Society in the land to receive at once a ten-fold increase, the wants of of the destitute would still be but very partially supplied. The harvest is plenteous, but the laborers are few, and the Board would fervently unite with the Assembly, with the churches, and with all who love to pray, in importunate persevering petitions for a rapid increase of laborers and the means of their support. "Send Lord, by whom thou wilt send," only let the gospel be preached in its simplicity and purity to all men, that the desert may rejoice and blossom like the rose, and that the kingdom and the dominion under the whole heavens may be given to the people of the saints of the Most High.

In conclusion, your Board beg leave to say, that their attention has been very particularly directed, during the past year to the Great Valley of the Mississippi. From the post of observation which they have been permitted to occupy, they have kept their eyes steadfastly fixed upon the clustering millions which are rapidly overspreading that widely extended, and inviting region of our happy country, and laying the foundations of a mighty empire, which seems to be designed, in the providence of God, at no distant period of time, to exercise a controlling influence over the moral, civil, political, and religious character and destinies of these United States. With intense and glowing interest, your Board have watched the happy movements of the American Sunday School Union, in that magnanimous attempt which they are now prosecuting with such encouraging success; and with a view of aiding more efficiently than they have done in the achievement of this noble enterprise, and of permanently securing to the people of the West, the measureless benefits of Sabbath school instruction, and all the spiritual privileges which usually follow in its train, they have receutly adopted with entire unanimity, the following resolution, viz.

Resolved, in humble reliance on Divine Providence, That the Board of Missions of the General Assembly of the Presbyterian Church in the United States, will use their best endeavors to supply in the course of five years every vacant Presbyterian congregation and destitute district which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ; and they do hereby pledge themselves to extend prompt and efficient aid to all feeble congregations throughout the valley, which shall apply to them for assistance with suitable recommendations, and also to send into this particular field, every well qualified licentiate or minister of the Gospel, who may hereafter be willing to engage in this work.

It would have been highly gratifying to your Board to have specified a much shorter period of time, for the accomplishment of the object they have in view, than that which is named in the foregoing resolution, but they have been restrained in their purposes by the present distressing *want of suitable Missionaries* for the work. They are encouraged however to believe, that in the course of five years at farthest, when the subjects of the present glorious revivals, in our schools, academies, and colleges, shall have had time to prepare for action, this difficulty will be removed, and the way be fully prepared for the consummation of their ardent desire and sacred purpose. It affords the Board unmingled pleasure to assure the Assembly and the churches, that measures are already in a course of preparation

for occupying the field named, to great advantage. Two large and efficient Special Corresponding Executive Committees have been appointed and organised in the West; the one at Cincinnati, as the centre of operations for the states of Ohio, Indiana, Illinois, Missouri and the adjacent Territories; and the other at Louisville as the centre of operations for the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. An efficient General Agent has been successfully employed for several months in connexion with the Special Committee at Cincinnati, and his services have been permanently secured, and in a very few weeks a General Agent will be engaged in the other field of operations.

The Board take great pleasure also, in assuring the Assembly, that they do not entertain the slightest apprehension, that there will be any lack of the pecuniary resources, which may be necessary, for the perfect accomplishment of the great enterprise which they have here projected. By three benevolent friends of the present Board of Missions, the sum of *fifteen thousand dollars*, or one thousand dollars per year each for five years, if it be required, has already been pledged to the Board for the purpose, and they have no doubt there are other members of this Board, and other friends of missions, who will cheerfully imitate their noble example.

RESOLUTIONS OF PRESBYTERIES.

Prtsbytery of Hudson, N. Y.

Mr. Russell. At the last meeting of the Presbytery of Hudson, a committee was appointed to suggest the order which should be adopted concerning the recommendation of the "Board of Missions of the General Assembly" to all their churches and judicatories. The following report was presented and adopted, and the undersigned appointed to request its publication in the "Missionary Reporter" and "New York Observer,"—By complying with this request you will confer a favour on, yours truly,

H. M. KOONTZ.

In the view of your committee, the advancement of the cause of Home Missions, in a manner so unexceptionable and which recommends itself to the attention of every friend of the Presbyterian church and of the best interests of society, should receive our efficient and zealous co-operation. Every effort to sustain this cause, is a new impulse to the progress of truth, in opposition to the inroads of error, which in the Southern and Western portions of our land threaten to overturn every thing that is beautiful and lovely in our religious institutions, unless the evil be speedily counteracted by the exertions of christians to cast in the pure leaven of the Gospel. This is an object identified with the best *political* interests of our country, as furnishing the only safe and permanent foundation, on which can rest our civil institutions, or distinguish the fate of our republic from that of others, which have been overturned by the anarchy and confusion which have followed in the train of generally prevailing immorality, ignorance or superstition.

It is not to be denied, that as a Presbytery we have been deficient in the performance of our duty in this great department of christian enterprize, and are reaping our reward in the luke-warmness of our churches. It is they *only* who feel for the desolations of Zion, and rejoice in the *privilege* of building up her destitute places, that receive emphatically the fulfilment of the gracious promise "He who watereth others shall be watered also himself." Your committee would therefore recommend the adoption of the following resolutions, viz:

1. Resolved, That as a Presbytery we cordially approve of the objects of the "General Assembly's Board of Missions" as identified with the best interests of our church and country, and will cheerfally sustain its operations by our influence and exertions.

2. Resolved, That we recommend to the congregations under our care, the formation of "Home Missionary Associations" auxiliary to the "General Assembly's Board of Missions" under the direction of the particular Sessions in each;—not interfering at the same time with the wishes of those who prefer the "American Home Missionary Society" as the channel of their exertions on this subject.

3. Resolved, That Pastors employ their unwearied efforts in their respective charges, to enlighten their people concerning the alarming moral desolations of our country,—the benefits which have resulted from missionary operations,—the need of more extended and zealous efforts in this cause, and to this end endeavour to promote the general circulation of such religious publications as will excite christians to the *cheerful* performance of their duty in this matter.

Presbytery of Mississippi.

NATCHEZ, April 12, 1831.

Dear Sir,—At a meeting of the Missionary Society of the Mississippi Presbytery, on the 2d inst. the following resolutions were adopted viz:

Resolved, That this Society regard with great interest, the present exertions of the Board of Missions of the General Assembly; and that we cordially unite in prayers for their success.

Resolved, That this Society do now become Auxiliary to the Board of Missions.

Resolved, That the attention of the Board of Missions be respectfully solicited to the importance of reviving to some extent, the plan of itinerancy; in as much as we deem it necessary to meet the wants of many portions of the Church.

Resolved, That the Secretary be directed to transmit a copy of these resolutions to the Corresponding Secretary of the Board of Missions.

Respectfully yours,
BENJ. CHASE, Sec'y.

Rev. J. T. RUSSELL, Cor. Sec'y. and General Agent.

Presbytery of Shiloh, Tenn.

PRESBYTERY OF SHILOH, IN SESSION, *April* 21, 1831.

Mr. Alfred Hamilton, an Agent of the Board of Missions of the General Assembly, having appeared in Presbytery, and requesting the privilege of laying the plans of said Board before Presbytery,

On motion, it was *resolved*, that he be heard. After which, Messrs. Hall and Eagleton were appointed a Committee to report a plan of co-operation with the Board, for which he is an Agent. And after mature deliberation, the Committee reported the following preamble and resolutions, which were accepted and unanimously adopted.

Whereas, the signs of the times, indicate the near approach of the latter day glory; and

Whereas, the present state of the world, our own country, and especially our own bounds and vicinity, calls loudly for devoted and unwearied efforts for moral and religious enterprize; and

Whereas, the Ministry of the Gospel is the special means appointed of Heaven for advancing the triumphs of the cross; and

Whereas, the General Assembly, in 1828, re-organized their Board of Missions, with the special design, to meet, speedily and efficiently, the wants of the vacant churches, and wide spread desolations of our own Zion; and

Whereas, this Board is responsible to the Assembly, and through it, to all the churches under its government; and

Whereas, this Presbytery cordially approves of the plans and operations of the Assembly's Board, in reference to the wants of our own country; and

Whereas, "concentrated action is powerful action,"

Therefore, resolved, unanimously, That the Missionary Society of this Presbytery be, and hereby is, dissolved, and that this Presbytery become Auxiliary to the Board of Missions of the General Assembly, on the plan proposed by said Board, in their last annual report, and that Rev. G. Newton, Rev. Wm. Eagleton, and elders Wm. D. Baird, B. M'Culloch, and James C. Mitchell, be appointed an Executive Committee,* to correspond with the Board, and take all proper measures to further and accomplish the objects of their appointment.

A true copy.
A. B. LAWRENCE,
Moderator.

J. W. HALL,
Sated Clerk of Shiloh Presbytery.

The following is a resolution, which was subsequently adopted, in reference to the above.

Resolved, That this Presbytery do earnestly recommend to all the churches under their care, to unite immediately and efficiently, in co-operation with the General Assembly's Board of Missions, and that each Minister, as soon as practicable, make this resolution known to their respective charges.

Ordered, that the Stated Clerk forward a copy of this resolution to each vacant church, not represented at this meeting of Presbytery.

A true copy, J. W. HALL,
S. C. of Shiloh Presbytery.

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*Of this Commiteee, Wm. D. Baird is Treasurer, and Rev. Wm. Eagleton is Secretary.

Presbytery of Oxford, Ohio.

An extract from the minutes of the Oxford Presbytery in Session,

April 7, 1831.

Resolved, That in the opinion of this Presbytery, the managment of missionary concerns belongs especially to the Church in her distinctive character, and that as a Presbytery, we have full confidence in the Board of Missions of the General Assembly, and cordially approve of its proceedings, so far as they have come to our knowledge.

ADAM B. GILLILAND,
Stated Clerk.

Resolutions of the Presbytery of Kaskaskia.

It has become my duty to inform you, that "the following preamble and resolutions were adopted by our Presbytery, at its first meeting at Vandalia, on the 5th day of March, 1831, viz:

"Whereas, the churches under the care of this Presbytery are aided by both the Board of Missions of the General Assembly, and the Home Missionary Society, therefore,

"*Resolved*, That Messrs. Spilman, Baldwin, and McClung, be a Committee of Missions, to correspond with both those Boards, in accordance with their respective plans of operation.

"*And further, resolved*, That Messrs. Spilman, Messenger and Sim, be a Committee to correspond with the Board of Education, according to the plan of that Board."

A true extract.

BENJ. F. SPILMAN,
Clerk pro. tem.

A strong appeal for Tennessee.

The following is an extract from a letter of an Agent of the Board, in Tennessee:

"I was very sorry, when I looked over the Reporter for April, and discovered that no appointments had been made for Tennessee, except that of Dr. C. Such is the state of things in Tennessee, and indeed in almost all the South and Southwestern States, that every delay is so much direct loss. I am afraid there is a strong prejudice in the minds of most, if not all the young brethren, against going to the South, &c. owing to the slavery which exists. It is true, slavery does exist, and to a most lamentable extent; but are souls of masters and slaves to be lost together, without any one being willing to endure the self-denial, of preaching in such a country? Are not the souls of slaves, as valuable, in the reckoning of eternity, as those of their masters? And will not the star in the ministerial crown of rejoicing, shine as brightly from the salvation of a poor, black, despised slave, as in that of the more honoured master? Surely, then, this ought to be no prevailing objection in the mind of any one, who desires the salvation of souls? It is true, it may be disagreeable, and revolting to the feelings of the heart to dwell in such a land, but are ministers of Jesus Christ, to choose where they will go; or are they to go no where, but where every thing will be pleasant and agreeable; where no self-denial will have to be exercised? and where neither their eyes nor their hearts will be pained at the wickedness and oppression of men? Do the young brethren, who are leaving the different Seminaries, from time to time, make this bargain with their master? If they do, or if they are *disposed* to do so, they had better go to heaven at once; or if they wish to live a little longer on this earth, they had better turn their attention to something else.—But, Sir, I hope they do not, nor dare not make such a bargain. The Ministry of the Gospel has always been a post of labour, of fatigue, of self-denial, and hardship. And so it must be now. Sir, the time has come, when the *world* must be conquered. The armies of the Prince of Peace are already in the field, and the standard bearers of the camp must lead the van. Rivers must be crossed and mountains must be scaled. Continents must be traversed, and the terrors of the ocean braved. The enemy's country must be invaded, and every fortress and citadel be reduced. Hunger and thirst must be endured, heat and cold, sunshine and storm, must be sustained; the army must be kept in motion by night and by day; the banners must be nailed to the staff, and the magnanimous resolution, to conquer or die, be taken by every soul. But, (metaphor aside,) ministers of the gospel—and especially Presbyterians—must be men of self-denial; men who can and will endure hardships as good soldiers of Jesus Christ. To the usual literary and theological acquirements of Presbyterian ministers, must now, more than ever, be added a disposition and determination to "glory in tribulations."—Their names seem to be a bye word, and the drunkard's song; and if they do good, it must be through obloquy and reproach, through mockery, suspicion, and contempt. This was their master's fare, and they must be content with it.

With these things they will have to contend too, in Tennessee. But, notwithstanding, if ministers, who would be content to "glory in tribulations" of this kind, to fare hardly and endure much fatigue, could be sent, I have little hesitation in saying, that in a very short time, they would be instrumental in greatly enlarging the feeble churches which now exist, and of organizing many new ones. Although there seems to be a very strong prejudice every where against Presbyterians and Presbyterian ministers, yet, as one of the brethren in Tennessee observed, "they are like United States paper, very current, and much liked where they can be obtained."

But the great difficulty is, ministers cannot be obtained in sufficient numbers, to fill, at once, the wants of Tennessee.

and other destitute sections of the Valley. Our church government does not admit of itinerancy precisely on the same plan of the Methodists, yet, from looking at the subject, I am fully persuaded, that something similar must be adopted in Tennessee, if the interests of our church are to be sustained throughout the State. The Methodists deserve praise for their indefatigable zeal in establishing their circuits so as to embrace almost every settlement, however inaccessible, throughout the whole land.

I think the Executive Committees of Presbyteries, are well qualified to assist the Board in so locating their missionaries, that whilst they would perform almost all pastoral duties, in particular congregations, they would, at the same time, be sufficiently itinerant to embrace a considerable section of country. I would, therefore, earnestly recommend to the Board, to send, if possible, at least three or four, able, devoted, and prudent men to each of the Presbyteries in Tennessee, west of the Cumberland mountains, to be directed in their field of labour by the Executive Committees.

In this way, many vacancies can be supplied, and much good done. The Shiloh Presbytery is anxious for some arrangement of this kind, and I do most earnestly hope it may be adopted.

A plea for the French Catholics in Missouri.

The following communication to the Board, was recently received from a highly respectable layman, in the State of Missouri.

In the multitude of the benevolent objects of the present day, I have often had my mind turned to the present Canadian French population, settled in the various villages along the banks of the Mississippi, from New Madrid to St. Charles. The number of this French population I could not give with any degree of correctness, but I should judge them upwards of 15,000. Say about 1000 in St. Charles; 500 in Portage de Sioux; in St. Louis near 2000; in the Illinois Bottom, from St. Louis to Kaskaskia, about 2000; in Carondollet and other villages, 1000; in Cape Girardeau, St. Genevieve, and the mining country, may be 5000 or 6000; New Madrid, and scattered about in various other little settlements in Missouri, about 2500 more.—From the time that Louisiana became the property of the United States, till about 1820, Romanism declined, and their language was the chief reason they did not amalgamate with the influx of American population. In various instances, they were not regularly supplied with Catholic Priests, and a good opening was made of introducing the French youth into Sunday Schools, and something of that kind was attempted with very flattering prospects of success. About this time, or soon after, the Jesuits came among us, and altered the whole prospect; in some of the villages they pulled down the churches that belonged to other orders, and raised new churches and buildings entirely their own property, and by these means, they have got the entire possession; except, perhaps, the church in St. Louis, the priest of which is a Dominican or Franciscan, or some other order. From the time of their coming among us, unto the present day, the prospect is entirely changed; they have entirely prohibited the French youth from attending our Sunday Schools, yea, they have multiplied their nunneries and free schools, for the purpose of entangling our American youth in their foils, and not without success; they have gained over many; they appear extremely anxious to educate American youth, especially the female part, while it is evident, the poor French, whom they have in perfect captivity, are growing up in ignorance and idolatry; in many instances, I do believe, the poor beguiled parents would rather see their offspring enter the tomb, than go to a Protestant Sunday School. If our charity would give them the Scriptures of Truth, we dare not, as we are fully persuaded, they would be taken from them, and destroyed by the Priests and Nuns.

Every way of entrance to the Roman population appears to be effectually shut, and not only so, but the Jesuits have had the boldness to raise their masked batteries of lies within our own lines.

That these poor deceived and abused people might be redeemed from the power of priestcraft and papal darkness, has cost me many a thought; and among these, the only probable one I can conceive of, is a mission established among them: if a French missionary could be procured to labour among them, of the right stamp, directly from France, possessing excellent missionary talents, and sound piety, something might, with the blessing of God, be done to recover this poor degraded remnant out of the fangs of the Beast. Surely the pious French would be more anxious, if they knew their true situation, to send a mission among them, their brethren, who speak their own language, than to the wilds of Africa, or any other pagan land. I do humbly hope, the various Boards of Mis-

sions will turn their eyes to this field of labour, with a full purpose to try the experiment without a moment's delay; if they succeed in procuring one or two able missionaries of the sort mentioned, to labour on the banks of the Mississippi, great might be the consequence for the good of these French citizens, as well as the safety of our own American population. At this present juncture, when the French nation are making such rapid strides to relieve themselves of the heavy burden and galling chains of Jesuit cupidity and tyranny in their own country; it would be a desperate and untenable effort in the Jesuits, entirely to hold these people in subjection, if a talented Frenchman were coming among them. At present, many of this people feel very uneasy under the heavy mulcts of these extortioners, who, by their thousand contrivances to get money, are like the horse-leach, who never has enough. May the Missionary Society be led, by this feeble notice, to take efficient means, like Mr. Raffles, in another case, and I pray God, they may be as successful.

Slavery and Sabbath-breaking.

A Missionary in Tennessee, thus writes:

One little incident, illustrating another subject, may not be uninteresting. On last Sabbath, a man of colour, a slave and a professor of religion, called at my house. He had walked nine miles that morning, to get some necessaries at the store for his wife, who was sick, and was about to return home the same evening Knowing that he had spent several Sabbaths in the same way, I asked him if he did not feel guilty of breaking the Sabbath. He said, he did frequently, but he could not help it. His master would not spare him from his work, to come up on any other day of the week; sometimes, after working all day, he had come up in the night, and returned before day light, to labour all the next day without sleep; once he came up in that way, and after knocking and calling in vain at the stores for some time, was under the mortifying necessity of returning the same night, without accomplishing his object. When coming up on the Sabbath, he prayed all the way, that the Lord would not lay to his charge, the sin of Sabbath-breaking, or forgive him if guilty. But there were some things, it seemed to him he must get, but could not, without trespassing upon the Sabbath. I urged him to submit to his lot, even though it might seem a hard one, and not by any means to violate the Sabbath. His conscience appeared tender, and he wept freely. But should he let his wife suffer, pine away in sickness, and perhaps die, for want of certain necessaries which he could get for her in no other way? I confess, on imagining myself placed in the situation of this poor slave, I was somewhat staggered at this question. I knew it was not right "to do evil that good might come," but at whose door would the crime of Sabbath-breaking, in this case, lie, that of the poor slave, or his master?

A Drunkard burnt to death.

The following melancholy account of the miserable end of a drunkard, in the western part of the State of New Jersey, is taken from a recent report of one of the Missionaries of the Board.

The most correct account of the case states, that in the latter part of the day he came to his house, under the influence of intoxication, as usual; his wife had to make her escape, but the children he kept in the house, he was yet capable of sitting on a chair; after some time his wife returned and succeeded in getting the children away with her, this was now the more easily effected, as a degree of stupor had overpowered his inflamed ferocity, and thus a merciful Providence snatched three helpless children from the jaws of destruction. Here, the last lines of Selkirk's soliloquy appear in their correct bearing.

> "There's mercy in every place,
> And mercy, encouraging thought,
> Gives even affliction a grace
> And reconciles man to his lot."

After a short space of time, perhaps fifteen or twenty minutes, the wife, anxious to ascertain the state of her wretched husband, returned to her cabin, but alas! on opening the door, she found the house was filled with a dense body of smoke; she then gave the alarm, that either the house was on fire, or John was burning up: the first man that attempted to drag him out was completely baffled by the intolerable stench and smoke; a second making the attempt, succeeded in dragging him out of the apartment, his face was but little, if any marred, his clothing, which I understood was all cotton, was burned up, and his sides considerably burned in; he lay about three feet from a small fire on the hearth, without any appearance of contact with it, unless one of his arms lying in that di-

rection. Many conjectures have been offered as to the probable way he fell under the accident, but no satisfaction results.

The following note was intended for our May number, but was inadvertently omitted.

From the Western Luminary.

Last week Mr. David A. Sayre received through the Post Office, a letter of which the following is a copy:

"Scott County, March, 1831.

"Sir—I enclose $30 Commonwealth of Kentucky, to be exchanged by you at your rates of exchange, and afterwards, I wish you to apply $20 to the benefit of the Colonization Society, and the balance to whoever may be agent for the Board of Missions of the General Assembly.

"A FRIEND."

"Mr. D. A. Sayre."

The donor is informed that $20 has been paid to the Treasurer of the Colonization Society, and $6 25 placed to the credit of the General Assembly's Board of Missions, which shall be duly forwarded to the Treasurer at Philadelphia.

APPOINTMENTS.

From the 20th of April to the 1st of June.

Rev. L. Brookes, for 1 year to Bethany Centre, N.Y.

Rev. Samuel E. Cornish, for six months to the 1st African Church, Philadelphia.

Mr. Samuel Wilson, for one year to the Huntingdon Presbytery, Pa.

Rev. James B. Morrow, for one year to New Philadelphia and Sandyville, Ohio.

Rev. James Anderson, for one year to Rockhill, Bethel and vicinity, Ohio.

Mr. John Crawford, for one year to Carlisle and Hopewell, Indiana.

Mr. Cochran Forbes, for two months to Georgetown ⋊ Roads and vicinity, Md.

Rev. Richard Campbell, for one year to Three Springs, Brook Co. Va.

Mr. W. D. Smith, for one year to the Flatts of Grave Creek, Wolf Run and vicinity, Va.

Rev. Roswell Tenny, for one year to Salem, Botetourt Co. Va.

Rev. H. M. Kerr, for one year to Little Britain, Duncan's Creek and Drusilla, N.C.

Mr. James Kerr, for 6 months to Goshen and Olney congregations, N. C.

Mr. John Pumroy, for one year to Rockingham Co. N.C.

Rev. Reuben Sears, for one year to the Territory of Michigan.

RE-APPOINTMENTS.

Rev. Matthew Harrison, for one year to the congregation of Scott, Courtland Co. N.Y.

Rev. Jacob Burbank, for one year to the church of Naples, N.Y.

Rev. C. Webster, for one year to Hempstead, L. Island.

Rev. Moses Hunter, for one year to Angelica, N.Y.

Rev. John Glenn, for one year to Richland and Rockland, Venango County, Pa.

Rev. Salmon King, for one year to Warren and vicinity, Bradford County, Pa.

Rev. Peter Hassinger, for one year to Waterford and vicinity, Erie County, Pa.

Mr. George W. Hampson, for one year to Concord and Oil Creek, Pa.

Rev. A. McKeehan, for one year to Shirleysburg and Three Springs, Pa.

Rev. Robert B. Dobbins, for one year to Williamsburg and White Oak, Ohio.

Rev. James Cunningham, for one year to Mary Ann and West Carlisle, Ohio.

Rev. William Hughes, for one year to Loudonville and Lake fork ⋊ Roads, Ohio.

Rev. Richard Brown, for one year to Mount Hope, Ohio.

Rev. Jacob Wolff, for one year to Bloomings Grove and Sharon, Ohio.

Rev. Robert Young, for one year to Millersburg and East Hopewell, Ohio.

Rev. William Gray, for one year to Springfield, Clark County, Ohio.

Rev. Salmon Cowles, for one year to Fairview, Malaga and vicinity, Ohio.

Rev. John L. Belville, for one year to Washington congregation and vicinity, O.

Rev. William Wallace, for one year one-third of his time to Cambridge, Guernsey County, Ohio.

Rev. Samuel J. Miller, for one year to West Lexington and New Providence, O.

Rev. I. Reed, Missionary Agent for three months from 28th of May to Indiana and Ill.

Mr. George W. Kennedy, for 6 months to Taneytown, Md.

Rev. Jacob F. Price, for one year to Louisville and vicinity, Ky.

Rev. D. L. Russell, for one year to N. C.

Rev. H. Patten, for 6 months to Concord church, Tenn.

LETTERS RECEIVED,

From the 20th of April to the 1st of June.

O. Leavitt, NY. I. Reed, Ind. G. Colton, NY. W. McJimsey, Pa. A. D. Montgomery, Va. R. M'Cachren, Pa. J. Thomson, O. D. Monfort, Ind. Executive Committee of Washington Presbytery. E. Hart, Pa. R.B. Dobbins, O. I. A. Ogden, Ind. S. J. Cox, O. T. G. Govett, Ky. A. Y. Lockridge, NC. R. G. Linn, O. J. Thomson, Ind. J. Spicer,

2, NY. T.Barr,2 O. R.M.Cartee, NY. A.E. Campbell, NY. G.H.Hulin, NJ. J.Wolff, O. A.Hamilton,2, Tenn. S.H.Crane, Ky. J.M. Arnall, Ala.Ch, at Scott, NY. S.J.Miller O. D.C.Allen, O. Elders Concord, Tenn. T.J. Morgan,Pa. J.Caine,Ind. R.A.Lapsley,Ky. W.Gray,O.S.M.Williamson,Tenn. J.H.Gillespie, Ala. J. L.Belville, O. S.F.Holliday, NY. I. Bennett, Ill. G. W. Warner, O. C. B. Bristol, Va. J. Montgomery, Ind. N. Murray, Pa. T. Hoge, Pa. J. C. Campbell, Ill. I. Reed, 2 Ind. L.G.Bell, Tenn. H. B. Funk, O. C. Birnie, Md. M. Harrison, NY. C.Riggs, Pa. W. S. Potts, Mo. S.W.Doak, Tenn. W. H. Whitaker, Ala. W. Carlisle, SC. Elders,Naples, NY. A.O.Patterson, Pa J. Dyke, Tenn. A. Coe, O. J. L.R. Brown, N.W.Territory. J. M.Street, N.W.Territory. J.F.Price, 2 Ky. S.B.Smith,O. J.Hunt, O. L. G. Gaines and Elders Hopewell, O. W.A.Aitkin, N.W.Territory. Elders and Deacons, Bethel, O. J.B.Wilcox, NY. Elders and Trustees, Round Bottom, O. W. K.Stewart, Ill. H.M.Pharr, NC. S.Cowles, O. J. Crafford, Pa. J. Dorrance, Pa. D Page, 2 NY. Executive Committee Niagara Presbytery. A. Rawson, 2 NY. J.B.McCreary, Pa. Executive Committee Shiloh Presbytery. W.C.Blair, Lou. Elders, Somerset, O. A.M Keith, 2 Ky. R.Everitt, NY. L. Oakes, NY. R. Young, O. J. W. Robinson, Geo. J.Witherspoon, NC. W.J.Frierson, Tenn. J. Coe, 2 O. T. Lindsey, Miss. Pastor and Elders, Pleasant Ridge, O. J. Paine, Va. O.Hill, NY. J. B. Watkins, Ky. A.A.M'Ginley, Pa. A. B. Gilliland, O. J. Cunningham, O. M. Hunter, NY. W. Sickles, 3 Ind. J. C. Harrison, Ky. S. Rhea, Tenn. D. Hoyt, Tenn. S. B. Robertson, Ky. J. Culbertson, O. C.C.Beatty, 2 O. A. Hamilton, Ky. G. Addison, SC. A. B. Lawrence, Tenn. I. Brainard, NY. R.Post, D.C. R. Dilworth, Pa. Elders, Poke run & Plum creek, Pa. R. Henry, Pa. J. Pomeroy, NC. S. Austin, Pa. D. L. Russell, NC. W. Hanford, O. D. A. Sayre, Ky. S. King, Pa. R. Kennedy, Pa. G.W.Ashbridge, 2 Ky. J.B. Davis,NC. R.Holman, Ky. Executive Committee Susquehanna Presbytery, Elders and Trustees, Peekskill, NY. C. Webster, L.I. W.Brobston, NC. Presbytery of Champlain. A. Parmele, NY. J.J.Rice, NJ. W.J. Frazier, Ill. G. S. Woodhull, NJ. J. Buchanan, Pa. W. F. Houston, Pa. J. L. Montgomery, Pa. E,S.Hunter, Pa. L. Clark, N. Y. J. Ficklin, Ky.

New Auxiliaries.

Elk Ridge, Tenn. Bethberei, Tenn. Piedmont, Tenn. Bethesda, Tenn. Franklin, Tenn. Jackson, Madison, Co. Tenn. Trenton, Gibson Co. Tenn. Peytons creek Tenn. Murfreesboro, Tenn. Dauphin Missionary Society, Pa.—Total, 433.

Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 20th of April, to the 24th of May 1831.

Amwell, N. J. Auxiliary Society per Rev. J. Moore,	$4 25
Collections per do	4 40
Albany, N. Y. Collected in 1st Presbyterian Church per P. Boyd,	36 00
Alexandria, Huntingdon Co. Pa. auxiliary society per Mr. J. Porter,	3 00
Amsterdam, N. Y. Presbyterian Congregation through Board of Domestic Missions of the Presbytery of Albany,	100 00
Augusta, Ky. auxiliary society per D. A. Sayre,	15 50
Bethany, N. Y. Female auxiliary society per Rev. J. B. Wilcox,	7 00
Bethesda, Tenn. auxiliary society per Rev. A. Hamilton,	2 50
Bethany, Tenn. auxiliary society by Rev. O. Jennings, Treasurer Executive Committee per Rev. A. Hamilton,	10 50
Beach Springs, O. auxiliary society per Rev. J. McArthur,	29 50
Bedford Co. Va. Donation from Miss Martha D. Mitchell,	5 00
Bethel, Ky. auxiliary society per D. A. Sayre,	12 50
Bellbrook, O. Do do per Rev. J. L. Bellville,	5 00
Buffalo, O. Contributions 50 cent plan per T. Hood,	20 00
Carlisle, Pa. Donation from Rev. S. B. Howe, D.D.,	3 75
Columbia, Tenn annual subscription by D. Hardin, per Rev. A. Hamilton,	2 00
Crab Apple, O. auxiliary society per Rev. J. McArthur,	33 50
Centreville, Crawford Co. Pa. Congregation per Rev. Mr. Chamberlain,	7 00
Champlain Presbytery, per Rev. M. Chase,	11 50
Chanceford, Pa. from an unknown individual per Dr. Martin,	10 00
Deerfield, N.J. auxiliary society and collection per Mr. J. Davis,	12 00
Danville, Pa. from Gen. D. Montgomery his sub. for 1831, per Dr. Green,	100 00
Doylestown, Pa. auxiliary society per Rev. Mr. Bellville,	17 00
Dayton, O. do do Rev. J. L. Bellville,	18 00
Ebenezer, Tenn. annual sub. by Rev. D. Brown, per Rev. A. Hamilton,	2 00
Erie, Pa. auxiliary society per Rev. Peter Hassinger,	50 50
East Liberty, Pa. auxiliary society per S. Thompson, Treasurer,	35 00
East Chanceford, Pa. do do per Dr Martin,	17 75

Flemington, N. J. do do per Rev. J. Moore, - - -	3 81
Fairfield N. J. do do per Rev. Ethan Osborn, - -	16 25
Fox Run & Bullskin, Ky. United churches per Rev. S. H. Crane, -	5 00
Franklin, Tenn. auxiliary society per Rev. A. Hamilton, - -	6 50
donation from a lady per do - - -	3 00
Fairfield, N. J. from Rev. J. Osborn annual collection per Isaac Snowden,	3 00
Fountain County, Ind. collections per Rev. J. S. Thomson, - -	12 72
Frankford, Pa. auxiliary society additional per Rev. Mr. Biggs, -	5 00
Fairfield, Crawford Co. Pa. from the Female Missionary Society per Wells Bushnell, Treasurer, per Rev. Mr. Chamberlin,	9 37
from the Male Miss. So. per do -	11 00
Forks of Brandywine, Pa, collections per Rev. J. N. C. Grier, Stated Clerk of the New Castle Presbytery, - -	6 53
from Capt. Buchanan per do - -	3 00
R. McIntyre per do - -	3 50
S. Ralston per do - -	3 50
J. Ralston jr. per do - -	3 11
Female Miss. So. per do - -	38 50
Rev. A. G. Morrison per do - -	12 00
S. Bell per do - -	5 00
Robert Adair per do - -	23 00
Thomas Love per do - -	5 00
J. Magraw, D. D. per do - -	10 00
Fayetteville, Tenn. auxiliary society additional per Rev. A. Hamilton, -	5 50
donation from Rev. E. McEwen per do - -	50
Goshen, O. collection per Rev. R. G. Linn, - - - -	14 88
Greenwich, Cumberland Co. N.J. auxiliary society, - - -	4 50
Great Conowago, Adams Co. Pa. Female Miss. So. per D. McConaughy,	27 62
Greersburg Society, by Mr. Stephen Todd, - - - -	2 00
Hopewell, Ind collection per Rev. J. A. Ogden, - - -	3 10
Hastings, N.Y. contributions in congregation per Rev. O. Leavitt, -	3 00
Hempstead, L. I. collection per Hugh Auchincloss, Esq. Treasurer, -	4 00
Hopewell, Orange Co. N.Y. donation from several individuals per Rev. H. M. Koontz, - - -	63 25
Hartford Presbytery, by Rev. W. Nesbit, - - - -	22 52
Hopewell Congregation, by do - - - - -	2 00
Hillsboro, O. auxiliary society per Mr. S. D. Blythe, - - -	12 25
Jamaica, L. I. collection per Hugh Auchincloss, Esq. Tr. - -	2 50
Kingsborough, N.Y. Presbyterian congregation through Board of Domestic Missions of Presbytery of Albany, - - -	200 00
Kingston, N.J. auxiliary society per Rev. D. Comfort, - - -	31 00
Lammington, N. J. do per Mr. Benj. McDowell, - -	16 62
Lower Marsh Creek Congregation per D. McConaughy, - - -	5 25
Liek Run Congregation, Pa. per Rev. Mr. Peebles, - - -	5 00
Lawrence, N.J. Presbyterian congregation per Mr. R. Green, - -	8 00
Liberty Congregation, Presbytery of Hudson, - - - -	2 25
Lexington, Ky. donation from J. Williams per D. A. Sayre, - -	5 00
Landisburg Congregation, per Rev. E. S. Ely, D. D., - - -	10 00
Lawrence, N.J. auxiliary society per Mr. R. Howe, - - -	11 00
Lambertsville, N.J. do do additional per Rev. J. Studdiford, -	2 00
Louisville, Ky. do do 2d Presbyterian Ch. per Mr. M. Daverille,	11 00
Millerstown, Perry Co. Pa. collections per Rev. B. E. Collins, - -	2 50
Morgantown, Monongalia Co. Va. collections per Joel Stoneroad, -	5 00
Mount Vernon, Ky. from the family of Mr. Bradstreet, per Rev. S. H. Crane,	2 00
Anna S. Walsh, do do -	50
Franklin Dunlap, do do -	50
Mount Pleasant, Pa. donation from A. Basset, per Rev. A. O. Patterson,	50
Mississippi, from A. Macrery, Esq. Tr. of Mississippi Presbytery, 50 cent contributions per Isaac Snowden, Esq. -	120 00
Mount Horeb, Ky. auxiliary society per Rev. S. Steel, - - -	9 00
Middle Spring, Pa. collections per Rev. R. Kennedy, - - -	13 12
Mill Creek, Pa. auxiliary society per S. Thompson, Treasurer, - -	22 31
Mount Pleasant, Pa. do do do - - -	26 15
Moira Church, N. Y. collection per Rev. A. Parmelie, - - -	1 86
donation from Widow Filton per do - -	5 00

Milton, N. Y. contribution 50 cent plan per T. Hood, - - - 5 00
Mount Horeb, Ky. auxiliary society additional per Rev S. Steele, - 3 00
Newville, Pa. donation from an unknown individual per Rev. R. McCachran, 5 00
auxiliary society per do - - - 1 00
Natchez, Miss. donation from an unknown individual per Rev. G. Potts, 50 00
Nashville, Tenn. annual sub. per Rev. O.Jennings, Tr. by Rev. A. Hamilton, 27 00
New York, Wall street Ch. 2 friends additional per Rev. W. W. Phillips, D.D. 14 00
collection in 1st Presbyterian Ch. per Hugh Auchincloss, Esq. Tr. 75 40
Cedar street Ch. per do - - 31 00
Brick Church per do - - 428 00
from Canal street Church per do - - 16 00
donation from George Zabriskie, Esq. - - - 50
Samuel Boyd, Esq. subscription for 1831, - 50 00
North East, Pa. auxiliary society Rev. G. W. Hampson, - - - 25 00
Newton, donation from Mr. Rosset, - - - 1 50
New Brunswick, N. J. Presbytery per Rev. G. S. Woodhull, - - 11 84
Newark, O. auxiliary society Rev. J. Little, - - - 2 00
Newburyport, Mass. donations from Females of the 2d Presbyterian Ch. 7 13
Nashville, Tenn. collections additional per Rev. A. Hamilton, - - 10 00
Newark, N.J. auxiliary society additional Mr. D. Nichols, - - 1 00
donation from D. Nichols, - - - 20 00
Neshamany, Pa. auxiliary society additional per Rev. R. B. Belville, - 1 50
New Providence, O. collection per Rev. S. J. Miller, - - - 4 00
Oxford, N.J. auxiliary society Rev. J. T. Russell, - - - 30 00
Piedmont, Tenn. auxiliary society per Rev. A. Hamilton, - - 1 00
Portland and Carroll, Chatauque Co. N. Y. collections per Rev. I. Oakes, 14 75
Pleasant Hill, O. auxiliary society per Rev. J. Little, - - - 4 75
Pike & Clearfield Congregations, Pa. by Rev. J. Hutchinson, - - 2 00
Pine Creek, Lycoming Co. Pa. congregation per Rev. J. H. Grier, - 17 50
Presbytery of Lewes, - - - - - - - 11 50
Peytons creek church, Tenn. don. from Rev. J. L. Sloan, per Rev. A. Hamilton, 1 00
Pigeon creek, Pa. auxiliary society per S. Thompson, Tr. - - 14 00
Poland, O. do do do - - - 7 50
Philadelphia, Pa. auxiliary society 6th Prn. Ch. per Rev. S. G. Winchester, 30 00
from 7 members of the 8th Prn Ch. for support of a missionary for one year per H. McKeen, - - 100 00
Monthly Concert collection 8th Prn. Ch. per do - 10 00
collections at Concert of Prayer in 2d Prn. Ch. - 46 20
donation from Mrs. S—— through A. Henry, Esq. - 5 00
Joseph P. Engles, Esq. his subscription for 1830 & 1831, 200 00
annual contributions 4th Prn. Ch. per James Algeo, - 9 00
collection at Monthly Concert of Prayer in do per do 5 00
J. McAlpin, Esq. his subscription for 1831, - - 100 00
Solomon Allen, Esq. do do - - 100 00
from the 4th Prn. Ch. per Isaac Snowden, Esq. - 9 00
William Brown, Esq. his subscription for 1831, - 100 00
donation from L. Lamb, Esq. per Dr. Ely, - - 12 00
Red Clay creek congregation, from a lady, - - - 1 00
Rushville & Pleasant Ridge, Ind auxiliary society per Rev. W. Sickles, 10 00
Surgoinsville, East Tenn. donation from Mr. W. Lyons, per Rev. S. W. Doak. 5 00
St. Louis, Mo. auxiliary society per Rev. S. H. Crane, - - - 105 75
Springfield, Portage co. O. do do per Rev. J. D. Hughes, - - 10 00
Shiloh, Ind. collections per Rev. John S. Thomson, - - - 3 12
Short creek congregation, Ohio co. Va. donation from Mrs. Mary Waits, per Rev. Mr. Wylie, - - - 96 62
Salem, Mercer co. Pa. congregation per Rev. Mr. Chamberlain, - - 8 50
Sweet Hollow, collection per Hugh Auchincloss, Esq. Tr. - - 1 65
St. Francisville & Pinkneyville, La. congregations, - - - 8 00
Scott Settlement, La. Presbyterian Church, - - - 3 50
Saltsburg, Indiana co. Pa. congregation per Rev. W. Hughes, - - 11 12
Shelbyville, Tenn. from auxiliary society additional per Rev. A. Hamilton, 8 50
Sawickly, Pa. auxiliary society per S. Thompson, Tr. - - - 26 50
Susquehanna Presbytery, per W. Jessup, Tr. - - - 103 75
Slate Ridge congregation, Pa. collection per Rev. Mr. Parke, - - 10 00
Steubenville, O. from Presbytery per Rev. C. Clinton Beatty, Tr. - - 137 00

Staunton, Va. received from J. Cowan, Tr. per Rev. John McIlhenny, viz:

received of Rev. Frs. McFarland, collected at the meeting of the Presbytery held in Lewisburg,	$95 00	
received of do collected in Bethel congregation at sundry times,	21 50	
do Rev. C. Speece, D. D. coll'd. in Augusta Ch.	3 50	
do Major Wm. Bell, do do	12 25	
do Mr. C. Bias collected at sundry times in Tamberidge and Fairfield congregations,	37 00	
do from Union congregation,	24 75	
do of Jn. Tate, Esq. collected in Hebron cong.	20 00	
do from Mossy Creek congregation,	50	
collected at sundry times in Staunton congregation,	36 50	
received of Ladies' Missionary Society of Staunton at sundry times,	200 00	
do Rev. Jos. Smith from Lexington cong.	63 75	
do do do Falling Springs cong.	37 70	
do do do New Providence do	36 50	
do do do Locust Bottom do	2 00	
	$590 95	
Deduct amount acknowledged in the Treasurer's account from 20th Oct. to 20th Nov.		
From Female Missionary Society, $160		
Collected at meeting of Pr'y. in Lewisburg, 95		
Sundry Portages paid by J. Cowan, Tr. 2 28—257 28		
		333 67

Trenton, N.J. auxiliary society 1st Prn. Ch. per Rev. J. Moore, - -	1 50
do do 2d do do - -	15 25
Taneytown, Md. do do additional per Rev. G. W. Kennedy, -	10 00
Faggs Mannor congregation, Pa. collection per Rev. Mr. White, - -	8 00
Upper Marsh creek & Great Conowago congregations, per Rev. D. McConaughy,	10 00
Woodbury, N.J. collections in Prn. Ch. per Rev. C. Williamson, -	12 44
Washington, O. auxiliary society per Rev. J. L. Bellville, - - -	15 50
Waterford, Erie co. Pa. congregation per Rev. Mr. Chamberlain, - -	1 65
Welsh Run, Pa. collection per Rev. R. Kennedy, - - -	16 00
donation from a young Lady per do - - -	4 00
Washington, D.C. auxiliary society additional, - - - -	50
Western Auxiliary Missionary Society, per Rev. E. McCurdy, Tr. per S. Thompson, Tr. - - - -	130 00

Wooster Wayne, co. O. received by Jn. Cunningham, Tr. from the following:

Jeromeville cong. per Dr. Cunningham per R. Beale,		12 87½
Wooster congregation per Rev. T. Barr	do	3 12½
East Hopewell cong. per D. F. Finney	do	6 25
Congress cong. per John Stanley	do	4 50
Newmans Creek cong. per Rev. S. Cleland	do	10 06¼
Mount Hope cong. per Jn. Hamilton	do	13 22½
Newmans Creek cong. per Rev. T. Barr	do	5 00
East Hopewell cong.	do	1 00
Apple Creek cong.	do	1 56¼
Millersburg cong.	do	1 62½
Paintville cong.	do	10 75
Unity alias Salt Creek cong.	do	3 00
Pigeon run auxiliary society per Rev. Mr. Snodgrass,		8 87½
Sugar Creek do do per Mr. W. Forbes,		12 22
Newmans Creek do do per Rev. S. Cleland,		10 00
Martinsburg do do per Rev. H. Harvey,		30 25
Utica do do per do		7 00
Lexington do do per Rev. T. Barr,		5 12½
Pleasant Hill do do do		5 75
Missionary Reporter, from sundry subscribers		98 00
		$4,419 91

SOLOMON ALLEN, *Treasurer.*
No. 34, S. Third street, Philad.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

REPORT OF THE

BOARD OF EDUCATION,

TO THE

GENERAL ASSEMBLY, May, 1831.

In addition to the fifty-five beneficiaries, reported last year, thirteen have been taken under patronage, in the course of the year, ending the 19th inst. Of this number, two have been dropped, because they did not appear to possess, in a satisfactory degree, all those traits of character, which are desirable, if not indispensable, in candidates for the sacred Ministry. One, who had been licensed some time previously, has been recently ordained, and located, as stated supply, in an interesting but feeble congregation, in Pennsylvania.

The whole number, now in immediate connection with the Board, is sixty-five: The number connected with it, through the medium of the Presbyteries and other auxiliaries, cannot be accurately given, as but few reports have been received.—The Board of the Synod of New York, have thirteen under their care, and have raised $1,399 58 in the last year. Reports from 22 Presbyteries have been received; from which it appears that these Presbyteries have 45 beneficiaries in training, and have expended, in their support, $2,546 60. Whole number of beneficiaries, so far as reported, 123; Funds raised, $9,471 87. Twenty-three are at Theological Seminaries; twelve are in Colleges; and the remainder in preparatory schools. Of the talents and piety of the young men, we may say, that, from all the information which we have been able to obtain concerning their conduct and proficiency in study, there is good reason to hope, that they will prove, under favour of Divine Providence, useful labourers in the Lord's vineyard. Some of them, we know, are distinguished scholars; and we are happy to find that they seem, generally, to take a deep interest and an active part, in those devotional exercises, and labours of love, which become their christian profession and holy vocation.

General Rules.

A system of rules, or by-laws, designed to promote economy, convenience, and consistency in the transaction of business, has been adopted, and published, together with the constitution of the Board, in pamphlet form; copies of which may be had by application to the Cor. Sec'y and General Agent. From this summary, we give the following items, as matter of information, viz: "No beneficiary is allowed more than one hundred dollars, annually, from our funds, except in extraordinary cases, and if any beneficiary receives aid from other sources, he is to report the nature and amount of the same, once a year, to this Board.

"As a general rule, the preference is given to those applicants for patronage, who have made the greatest advancement in their studies.

"Every beneficiary is considered as *always on probation;* and, if, at any time, he manifest such defects in capacity, temper, general manners, or piety, as would render his introduction into the Ministry of doubtful utility, the Board feel themselves religiously bound to make no further appropriations, in his case.

"No written obligation is required of our beneficiaries, to refund the money expended by the Board in their education; because we act upon the principle that the Church, as a moral parent, ought to provide for the education of such of her sons as are indigent, and yet may, probably, become her faithful servants in the ministry: but we, nevertheless, desire every beneficiary to remember, that his duty to the Church, to his younger brethren who seek the same holy office, and to his Saviour, requires, that, so soon as he shall be able, he should refund: and this understanding is made known to the young men, when received under patronage. Those who voluntarily decline entering the ministry, are required to refund, with interest; and their willingness to do so, is signified by engaging to conform to our rules.

"Any individual, or congregation, by paying annually, a sum, not less than one hundred dollars, has the privilege of selecting the beneficiary who shall enjoy the benefit of the endowment, provided, his qualifications be approved by the Board.

"Young men, applying for aid, must furnish satisfactory testimonials, from two or more ministers or elders of the Presbyterian church, or from some Presbytery, of their piety, talents, good deportment, and real necessities: and they are required to furnish, as often as shall be deemed proper, during their preparatory course, a written declaration of their views and purposes, in relation to the

Gospel Ministry, as the labour of their lives. Certificates of their proficiency and behaviour, are required, also, from their teachers: strict economy, in all their expenditures, is enjoined upon them as a sacred duty. The allowance, to those who are at manual-labour schools, is limited to seventy dollars a year: Some have made fifty dollars, in addition to their own earnings, answer their purpose.

"No person receives aid, who does not manifest a willingness to pursue such a course of education as the Board deems proper, or whose attachment to the standards of the Presbyterian church is questionable, or, who is unwilling to receive his theological instruction in a Presbyterian seminary.

"The grounds upon which patronage is withdrawn, are such as these, viz: If the beneficiary change his place of education without leave of the Board; if his talents, state of health, or his prudence, or piety, or diligence be not such as to warrant its continuance; if he enter into the married state; if he put himself under the care of another education society, or refuse to make the requisite returns, in regard to his progress, expenditures, and purpose, in reference to the work of the Ministry.

"Beneficiaries are expected to submit themselves to the paternal care and counsel of the Corresponding Secretary and General Agent of the Board."

Supervision.

It is made the duty of the Corresponding Secretary and General Agent, to exercise a qualified pastoral care over the beneficiaries; to visit them as often as practicable, at least once a year; and to hold correspondence with them as frequently as circumstances may require; which has been done, so far as could be, consistently with his other engagements. Frequent communications are had, also, with the principal teachers, under whose tuition the young men are pursuing their studies: and written advice is submitted to them, occasionally, through the medium of the "Education Register," which, it is believed, they have all had the opportunity of reading. From their various location, it is obvious, however, that the offices of paternity cannot be extended to them so fully and regularly as might be, in other circumstances.

Paucity of Beneficiaries, and the reason of it.

It may seem strange, that the number is so small; that it has increased so little beyond what it was a year ago: Strange, indeed, it is—nay, it is mortifying. This Board, ostensibly represents, and was designed, in the important business of training labourers for the Gospel Harvest, to *act for* upwards of two thousand christian churches, embracing nearly two hundred thousand communicants. Why, then, it may well be asked, is our list of Beneficiaries so small? We answer, not because there are no more young men of the character contemplated, but simply and solely because we have not been able, in good faith, to receive any more, with a promise of the assistance which they need. Applications for aid are numerous and pressing, from various parts of our country; but we have not felt warranted to entertain and encourage them. We have been obliged, though with painful reluctance, to put them off for the present, with a conditional promise of aid, so soon as it shall be in our power to render it.

Receipts and Expenditures.

On this topic, the Board would willingly be silent, did not duty require them to speak out, and declare the truth. The whole amount received, during the year, including annual contributions, congregational collections, donations from individuals, and remittances from auxiliaries, as appears from the Treasurer's statement, is $5,525 69.

This sum has been expended in appropriations to our Beneficiaries, and in defraying the necessary expenses of the Board; and there are now demands upon the treasury to a considerable amount, which we have not the means of satisfying. Upwards of sixty young men, who have been encouraged to expect aid, are importuning us for the means of going forward in their studies. Their necessities are urgent, and, if not speedily relieved, they will be obliged to suspend, for a time at least, their preparations for the Ministry; and, in all probability, a large number of pious and talented youth will turn to other occupations, in despair of being able to reach the sacred office, with the requisite qualifications.

This state of things is, indeed, humiliating—it is appalling: and the question will naturally be asked, have the Board done their duty? Have suitable exertions been made to raise funds? Of this, the Assembly must judge. We can only say, that we have endeavoured to do our duty. And we believe all has been attempted, which it would have been wise to attempt, in the circumstances of the case. We may have been wanting in faith, but not, we trust, in solicitude, or diligence. The fact is, the whole power in this business, is, by the constitution of the Board, left in the hands of the Presbyteries. All that is required of them,

is, to hand over to us their surplus funds, for distribution. They were expected, indeed, to become auxiliary. A few of them have done so, in form; but none of them have afforded efficient aid, beyond the wants of their own Beneficiaries.—Pastors of churches have, in some instances, remonstrated against our going in among their people, to solicit contributions. We are not willing to be obtrusive; to cause divisions in congregations, or to interfere with other benevolent institutions. We have not been able to procure agents, to operate, where an application would probably be welcomed. Several appointments have been made in different sections of the church; but they have been declined, with the exception of one or two, perhaps. We are told, in very pathetic terms, that the pressing of our object, at present, would interfere seriously with other good designs, of a local character, dear to the hearts of the people. Agencies, moreover, are expensive. Men cannot be expected to engage in them, without adequate support; and we have not felt quite at liberty to give pledges, which it might not be in our power to redeem.

These are a few of the causes that have operated against the success of this enterprize. Others might be named; such as the supposed efficacy of manual-labour establishments, which, though helpful to some extent, and worthy of public favour, certainly cannot be made to supercede the necessity of other pecuniary aid, unless young men are required to spend some twenty years, of the best part of life, instead of eight or ten, in preparing to labour in the Gospel vineyard. Some people profess to have scruples, in regard to our general design, because, in a few instances, young men who have received gratuitous aid, have disappointed public expectation; a result to be guarded against, with all care, but, by no means, forming a valid objection to the cause. With another class of persons, it is a question, whether an institution, so limited in its scope—confined as this is, in its appropriations, to indigent youth of our own denomination, exclusively, comport with the spirit of the age, or be consistent with good feelings towards other portions of the great christian family. On this point, the Presbyterian Church, in the exercise of charity and good will towards all that love our Lord Jesus Christ, expressed her judgment when she instituted this Board.—Nor has it been proved, as yet, that her decision was erroneous. It seems reasonable to expect that more, in the aggregate, will be done, and done with less danger of sectarian jealousy, if every denomination train its ministry in its own way, than could be accomplished by any attempt at union, so long as there exists such a diversity of opinion, as is known to exist among christians, in regard to the proper education and necessary qualifications of Gospel Ministers.

We bid God-speed to our brethren of other denominations in the household of faith, in their efforts to fill up their ministerial ranks. We hail them, as fellow-labourers in the good work of the Lord; but we wish to share in these labours of love. There is ample room, and a loud call for the exertions of all who love the Redeemer, and care for the souls of men. It is our deliberate purpose, therefore, to go forward, in this great work, in the name and strength of the risen Saviour. In the hearing of the high command, as it issues from the lips of redeeming love, "go, teach all nations"—and, on the margin of "the fountain tha cleanseth from all sin," we invoke the cordial co-operation of the two thousand one hundred and fifty-eight churches, with which we stand connected by a solemn profession of attachment to the same system of christian doctrine and ecclesiastical order. Our aim is to raise up well-taught, and holy pastors for our seven hundred vacant congregations; evangelical labourers, to perform missionary service in the waste places of our own great country, and to assist in bearing the glad tidings of Gospel Salvation to six hundred millions of heathen. The Providence of God is calling upon us to engage in this work, with renewed zeal, and strong confidence. The spirit of revivals is abroad in the churches. Large numbers of young men are brought into the kingdom of Christ, and are disposed, by his grace, to serve him in the ministry of his gospel. They are saying, in view of the plenteous harvest, and scarcity of labourers, "here are we, send us." The time to favour Zion is come. The Macedonian cry, comes from every quarter of the peopled world. The inhabitants of the isles are waiting for Messiah's law. Can we, in such circumstances, and in such times as these, be inactive, without treachery to our blessed Master? We cannot. "He that is not with me, says Christ, is against me; and he that gathereth not with me, scattereth abroad." The maxim is divine and incontrovertible. Let us endeavour to imbibe and manifest its spirit; and our labour will not be in vain in the Lord. A pious ministry—able, and in number, adequate to the work that is to be performed, is indispensable, in the grand design of evangelizing the world.

We hope to be excused for these ex-

hortatory remarks. An earnest desire to reach the ear, and secure the assistance of the churches, through the medium of the General Assembly, must be our apology. One suggestion more, and we have done. If every congregation, by its minister or eldership, would become responsible for the support of one beneficiary, or more, as may suit their ability, and make punctual payment, semi-annually, or annually, we should, no longer, have occasion to complain of he want of funds. At a late meeting of the Presbytery of Philadelphia, pledges were given for the support of *seventeen beneficiaries;* and we are happy to learn, that this simple and practicable plan has been recently adopted elsewhere. How easy it would be, for this great Assembly, to set an example, in this way, that would animate and move the whole Presbyterian church, and give an impulse to the cause of Ministerial education, that might pervade this land;—nay, this entire world, and be had in grateful remembrance, in the millenium. Would not the people, here represented, sustain such an act of confidence in their liberality and zeal, for the promotion of a design so closely connected with the glory of Christ, and the salvation of souls? We throw out the idea, in the hope, that, before the rising of this venerable body, we shall be authorized to say to our present incumbents—go on, in your preparations, for the Lord's work: you shall be supported;—and to many others, in waiting for an answer to their application,—yes; we will receive you, also:—For "the harvest is plenteous, but the labourers are few."

By order,

W. NEILL,
Sec'y and Gen. Agent.

MEMBERS OF THE
BOARD OF EDUCATION,
Elected by the last Assembly.

MINISTERS.

Rev. H. R. Weed
Sylvester Eaton,
Eliakim Phelps,
Ashbel Green, D. D
Robert Steel,
Samuel G. Winchester,
W. L. McCalla,
C. P. Storrs,
J. Mathews, D. D.
Jas. Blythe, D. D.
John Witherspoon,
Alexander Magee,
Obadiah Jennings,
George Potts,
W. J. Frazer.

ELDERS.

Mr. Thomas McKeen,
Aristarchus Champion,
Matthew L. Bevan,
John McMullin,
Henry McKeen,
Zalmon Fitch,
James McCay,
Robt. J. Breckenridge,
David Patton,
Felix Grundy,
John Henderson,
Thomas Lindsey,
Samuel Thompson,
H. B. Funk,
C. McIntyre.

Receipts by the General Agent for the Board of Education, from May 4th to the 6th inst, viz:

United churches of Fox Run and Bullskin, Ky.	$ 1 50
Abraham B. Hutton, of 6th church, Philadelphia,	50
John Fletcher, McConnelsburgh, Pa.	1 00
John Brewster, per Rev. Mr. Musgrave,	5 00
Church of Snow-Hill, Md. per Rev. Mr. Mustard,	3 43
Church of Frankford, Pa. additional,	30 75
Church of Freehold, New Jersey,	15 75
Rev. P. Hassinger,	10 00
Church of Hillsborough, Ohio, per Rev. S. D. Blythe,	20 00
Church of Newburyport, by Rev. J. Proudfit,	47 00
Rev. William Finney, Md. Harford county,	10 00
John Morrison, Esq. Abington, Pa. per Rev. R. Steel,	10 00
Rev. Nathaniel Calhoon, Va.	5 00
Churches of York and Hopewell, Pa. by Rev. Dr. Cathcart,	24 00
Church of Upper Marsh Creek, do. do.	4 00
Mrs. Jane Whiteside, Oak Mills, Pa. by Rev. Mr. Hutchinson,	1 00
Rev. Samuel Davis, by Mr. Barklay,	5 00
Church of Buffalo, Ohio, by Rev. Mr. Wallace,	5 25
JOSEPH B. MITCHELL, *Treasurer.*	$199 18